

## The Adult Bible Class.

By F. Pittman.

Four months' itinerary in the United States of America has been to me an eye-opener regarding aggressive methods of Bible School work. The only qualification I can lay claim to for fitness to deal with the subject allotted to me is that I have for that length of time been an admiring observer of the Adult Bible Class movement in operation under normal conditions. I shall endeavor to include its salient features under the following headings:— 1. The value of the Adult Bible Class movement; 2. How to organise a class; 3. How to conduct a class; 4. The hour of meeting; 5. Some things essential to success: concluding with an appeal for Adult Bible Classes in Australia.

### *A new motto.*

Let me remind you that the opening years of the 19th century witnessed the inauguration of the Restoration movement. In like manner, the first decade of the 20th century witnesses the plea of the Campbells for systematic study of God's Word in practical operation in two great movements: Adult Bible Classes, and, resultant therefrom, Teacher Training Classes. "Where the Bible speaks, we speak; where the Bible is silent, we are silent," was the motto formulated in those early days, and I venture to say it can never be outgrown. The latest motto is, "The whole church, and as many more, in the Bible School."

### *Its value.*

Let us note first, the value of the Adult Bible Class movement. That it is of great value has already been demonstrated. It is far past the experimental stage. To October of last year, 166,000 had been enrolled as members. In the Teacher Training department alone there were 2,100 classes, and 60,000 students. Progress had thus been more rapid with us than in the case of all denominational bodies, the Methodist Episcopal Church being second on the list with 500 fewer classes, and 10,000 less scholars. No wonder one of our American preachers wrote, at that time: "With ear to the ground one can hear the rumbling of coming triumph." The latest American papers report that now there are over 180,000 students in the Teacher Training

classes, and the number is still increasing at the rate of about 100 per day, whilst Adult Bible Classes are increasing in membership with wonderful rapidity.

In part, at any rate, the Adult Bible Class movement has accomplished the aims in view, which, briefly, are as follows:—

### *Adults brought in.*

(a) *To bring together adults, for the study of the Word.* It was felt that too many adults are pitifully deficient in Biblical knowledge, reading their Bibles, if at all, in a perfunctory and careless manner. Some of you may have heard the story Charles Reign Scoville tells of two lawyers who were debating about a quotation of Scripture. One, doubting the knowledge of the other, offered to bet him five dollars that he could not repeat the Lord's prayer. He accepted the challenge, and began, "Now I lay me down to sleep, I pray the Lord my soul to keep." The bettor got out five dollars from his pocket and handed it over with the remark, "Here you are, old fellow, I didn't think you knew it, but I find you do." Now, we can scarcely assert that such ignorance is prevalent, yet who will doubt that many know very little of their Bibles? So, a genuine revival of Bible study was seen to be an urgent necessity. Surely, it was thought, if the position we take in the religious world stands for one thing more than another, it is Bible study. The Adult Bible School has opened the door of opportunity, and now the future is big with promise, for thousands of men and women who before read their Bibles but little, are now engaged each week in systematic study.

### *The whole family.*

(b) Another aim is to bring the entire family to the Bible School. The late Charles Spurgeon used to tell of a man who was in the habit of saying to his wife, "Mary, you go to church and pray for us both." But now, the idea of religion by proxy is well nigh obsolete. The aim to-day is that all the family, and all the community, from the babe to the patriarch, should be enrolled as members of the Bible School. How charming a sight to witness the whole family, mother, father, sons, daughters, all

engaged in Bible study. Malachi, you will recollect, speaks of turning the heart of the fathers to their children, and the heart of the children to their fathers, lest the Lord should come, and smite the earth with a curse. It is felt that home and business duties largely divorce men and women from the world in which the children live, this separation of sympathies resulting in untold harm. But note the change effected by the Adult Bible School movement. See how it gathers all together for Biblical instruction, turning the heart of the fathers to the children, and the children to the fathers, thus bringing a blessing instead of a curse. Parents now say to their children, not, "Go to school," but "Come to school." And this is what is needed in our schools almost above everything else. The young people's problem will not be solved until the children of older growth solve theirs. The Adult Bible Class movement has done much in elevating Sunday Schools from nurseries to the church to Adult Bible Schools for people of all ages; it has built a human wall of older people around the school so high that the youth of fifteen or sixteen does not want to climb out. There is no reason why he should, since so many of the adults are interesting themselves in the school. If father goes, the younger men can scarcely conclude that they are too old. "Men are only boys grown tall; hearts don't change much, after all."

### *A fraternal spirit.*

(c) Another aim is to develop a fraternal spirit. It has a two-fold object—"Heart to God, and hand to man." It is recognised that when a man becomes a Christian, he becomes also a member of society. The idea is no longer held that a man can work out his own salvation in utter isolation, living a kind of Robinson Crusoe life.

(d) It aims still higher, in the direction of undertaking all relative work. It seeks to transform knowledge into life. It aims at serving every good cause, though this can not be accomplished in a day. It is the ultimate aim of the coral insect to plant an island in the sea for human habitation, but its immediate work is to place a tiny deposit of limestone on which its successors may build toward the light. This immediate



work is different from, though not in conflict with, its ultimate aim. In the same way the Adult Bible School movement aims at producing the highest types of men and women, that spiritual work may be done. All other aims are subservient.

### **Aims realised.**

Now will you glance with me at a few of the aims already realised.

1. The movement has brought the school into the closest possible relationship to the church, standing squarely back of every missionary and evangelistic enterprise, and having as its ultimate aim the serving of every good cause.

2. It has given us a generation of Bible students such as the world has not known at any rate for many centuries, by whose efforts the Word is being made to permeate many avenues of family, church, and social life.

3. Age and youth together are forming valuable habits of study. It is felt that one hour's study in 168 of each week is not too much to expect of anyone.

4. It has brought the Bible School and its work prominently before the public. "Nothing succeeds like success." "If my neighbor goes, I'll go." So reason thousands.

5. It has enthused whole congregations with new life. Whole communities have felt the thrill of a new energy.

6. It has made Christians of many who were not Christians, better Christians of those who were, and practical workers of thousands.

7. It has made it possible to enrol the whole church in the Bible School, to enlist the whole church as students or teachers. In some of the churches in America, all the members are in the Bible School, and here in Australia we should not rest content until the same result is attained.

### **How organised.**

Now let us consider the question, *How can a class be organised?*

1. Get a speaker to explain the work to the church, defining it correctly and frequently till both church and community catch its meaning.

2. Select visitors to go around amongst the members, giving a personal invitation.

3. If possible, make a house to house canvass, urging those not attending other schools to come, and calling attention to the dignity of studying the Scriptures, and the need of a definite plan for study. A written invitation might be given, and a second call made at the end of a quarter, to ascertain the result. One of our preachers in America sent 49 of the members of his Bible Class on 49 successive days after one man. Needless to say, "he came, and the men conquered." Mr. Pearse, International Superintendent of the Adult Bible Class work in America, told at the Centennial Convention of a young man he knew who had a sweetheart, but he had not become engaged. He asked a friend how to go to work. "Have you written to her?"

he asked. "No." "Have you spoken to her?" "No." "Have you smiled upon her?" "No." "What have you done?" "Nothing." "For God's sake, do something," was the reply. So, said Mr. Pearse, you might say to me, "I have gone out to see that man twenty-six times; why go again?" I would answer, "Because you haven't won him," the same answer as you would give to a bachelor who so far had been unsuccessful.

That effective work of this character might be done, a division is sometimes made of the members into companies. John Wanamaker, in his Philadelphian class of a thousand, divides them into companies of tens, with a captain for each ten, whose business is to call upon them when they are absent, visit them when they are sick, and look after them as faithfully as if hee was teaching a class of ten scholars.

### **How to conduct.**

*How to conduct a class.*—The methods are various. "Methods are many, principles are few; methods may vary, principles never do." All methods found expedient in other Christian organisations can be used here, but the essential thing is to grasp the spirit and possibilities of the lives of men and women, administering to them such instruction as shall build them up intellectually and spiritually, and lead to their active co-operation in the work of the church and school.

There are two departments, those who attend the regular sessions, and those who are in sympathy with the movement, but cannot attend. The latter is called the "home department." It includes many mothers, those living too far away to attend, railway men, doctors, sailors, policemen, and others. There is but one condition of belonging to the "home department." Each member must promise to study the regular Bible lesson at least a half-hour each week. It will readily be seen that the "home department," if joined by all adults who cannot attend, secures one of the objects aimed at, "the whole church in the Bible School," and creates a bond of union amongst all the members.

### **Management.**

The officers as a rule consist of a president, vice-president, secretary and treasurer. The committees are not unlike those of Endeavor Societies, although each class may select committees to suit its own requirements. Here is a sample: Four "L's,"—Look-out, Look-after, Look-inward, and Look-upward; or, in other words, membership, delinquent, social, and devotional. It is not required that committees be known by these particular names, but that the class have three or four committees which shall be responsible for carrying out the work undertaken. Membership, devotional and social committees are always included. The programmes vary. In some classes a paper is read and discussed, the teacher summing up; in others, the teacher gives an address,

followed by discussion. In all, careful study of the Scriptures forms the main item.

*The hour of meeting.*—In America, the hour of meeting is in the morning, prior to the church service, from 9.45 to 10.45. This secures the one outing. The church service is not much longer than an hour, so that both meetings are over within two hours and a half. From the school, many of the classes adjourn into the main auditorium, as if church attendance were a matter of course, as it should be. No afternoon school is held, but Brotherhood, Endeavor, and other meetings are sometimes held between morning and evening services.

### **Essentials to success.**

Now let me briefly refer to some essentials to success. Herbert Moninger says, "Let me ask you to face squarely for a moment this question: 'What makes a successful Bible School?' There is but one answer, 'The teacher.'" We must not thrust novices and ignoramus into the great work of teaching. An old colored brother in America thought himself divinely called to preach because he had seen in the sky the letters, "G.P.C.," which he interpreted to signify, "Go preach Christ," but which an aged preacher told him meant in his case, "Go plough corn."

### **Skilled teachers.**

*We need skilled teachers;* hence the imperativeness of the Teacher Training movement. The horticulturist transforms a useless plant into one of utility, the flower of a weed into a scented fragrance, all because he is trained in the school of horticulture. How much better are souls than flowers, which to-day blossom, but wither under the scorching rays of to-morrow's sun? What the trained horticulturist is to the flower of the garden, the Bible trained man is to the culture of the growths in the garden of the Lord's church on earth. The teacher needs knowledge of what to teach, and ability to communicate that knowledge. The knowledge imparted must not savor too much of the kindergarten. Milk for babes, but strong meat for men. It must not be scrappy, fragmentary. The adult mind refuses to be interested unless the truth is given as a unit—the whole scope of truth presented. One can say of scrappy teaching as the individual remarked who didn't care to read the dictionary, because, he said, "It changed the subject too often." The lesson must be intensely interesting. Not one dull moment must be permitted. Sydney Smith remarks, "In teaching, the crime against the Holy Spirit is dulness. We must sharpen and scone up the sword of truth if we want it to cut and glitter." The teacher must study his pupils, and use them, or he will lose them. He must work them, and with them. He must speak positively, like Paul, "I believe, therefore have I spoken." Above all, let it be said of the teacher as it was said of Arnot, "His writing was good, his preaching was better, but his life was the best of all."



## Victorian Sisters' Conference.

President Mrs. E. Davies called the meeting to order promptly at 10.30 a.m. In conducting the devotional services, she emphasised the thought of service. Few are fit to lead, but all can serve. This service has to be learned, for it requires the most beautiful traits of our character to come into play. It banishes self, it banishes pride, it banishes hate, it ensures love. You cannot serve those you do not love. It calls into play observation, tact, promptitude. It cultivates peace and honor. What a wonderful meaning one can extract from a simple sentence in the word, "I am in the midst of you as one that serveth."

Correspondence included letters from Mrs. Chown, Mrs. Forbes, Mrs. Gouldthorpe, and Mrs. J. Morris. It was resolved to place on record an appreciation of the many years Mrs. Davies had served the sisters as President, and regret was expressed that she would not stand as President yet another year.

By notice of motion it was resolved that sisters be placed upon one committee only.

Mrs. Bagley welcomed the visiting sisters, and Mrs. Webster, of Brisbane, responded.

The Executive report told of ten meetings held during the year, with an average of 65 in attendance, and the Obituary, prepared and read by Mrs. McLellan, told of 23 sisters having been called home. The isolated sisters' report told of letters written and three replies received, one sister, out of a limited income, sending an offering for F.M. work. Miss Nellie Millis read the Kindergarten report, telling us the Church of Christ centre at Chetwynd-st., North Melbourne, was now established in a thoroughly efficient and satisfactory condition with a register of 50, and an average attendance of 35 children.

The following visitors were introduced to the meeting: Mrs. C. Morris, Miss White, Ballarat; Mrs. Benn, Mrs. Black, Kaniva; Mrs. Spicer, Castlemaine; Miss Hovey, Brim; Mrs. Rankine, Mrs. Weise, Mrs. and Miss Lawrence, Lillimur; Mrs. and Miss Webster, Brisbane; Mrs. Staggard, Perth; Miss Hindle, Enmore; Miss Quilliam, N.S.W.; Mrs. Murray and Mrs. Richards, Montrose; Mrs. Hill, Mile End, Adelaide; Mrs. Connor, Colac; Mrs. Jenkins, Kerang; Mrs. Clements, Miss Bishop, Bayswater; Mrs. Hillbrick, Mrs. Funston, Berwick; Mrs. Nightingale, Emerald; Mrs. Dudley, Shepparton; Mrs. Bolduan, Emerald; Mrs. Thomas and Mrs. Bentley, Warragul, were also present at our meeting.

Greetings were received from Miss Thompson, Harda; Mrs. P. Pittman, Daltouganj, India; Mrs. G. B. Moysey, Miss A. D. Allan, W.A.; Mrs. Maston, N.S.W.; Auckland, N.Z., Western Australia, South Australia, and New South Wales Sisters' Conferences.

An interesting paper, "Impressions of Woman's Work in Other Lands," was given by Mrs. F. Pittman, who told us of the methods of C.W.B.M. work in America, who have 32 State organisers constantly at work, have 73,608 members supporting 71 missionaries, 8 assistant missionaries, 177 native assistants in foreign lands, besides maintaining orphanages, day schools, hospitals, etc. They also supported 244 workers in the United States. The work of the English sisterhood was also spoken of favorably, though they work on more conservative lines. The following officers and committees were introduced to the meeting by the retiring President:—

### OFFICERS—1910-1911.

President, Mrs. F. M. Ludbrook.

Vice-Presidents, Mrs. J. Pittman, Mrs. R. Lyall.

Treasurer, Mrs. B. J. Kemp.

Secretary, Miss Hill.

Assistant and Financial Secretary, Miss Rometsch.

### Committees.

Home Mission.—Supt., Mrs. Pittman, "Doon," Fulton-st., E. St. Kilda. Committee, Mesdames Davies, Millis, Bagley, McLellan, Haddow, F. A. Kemp, Craigie, Fischer, Hagger.

Prayer Meeting.—Supt., Mrs. Trinnick, Barkly-st., N. Fitzroy. Committee, Mesdames Kelson, Potts, Wilson, Huntsman, Baker.

Temperance.—Supt., Mrs. Lindsay, Dandenong-rd., Windsor. Committee, Mesdames Sharp, Holmes, McDowell, Ray, Munro.

Hospital.—Supt., Mrs. W. C. Thurgood, Swanston-st., Melbourne. Visitors, Mesdames Cameron, Jerrems, Petchey, Morris, Walker, Tully, Tyrrell.

Dorcas.—Supt., Mrs. Downes. Committee, Mesdames Smedley, Connor, Haldsworth, Kettle, T. Mitchell, Zelius, Thompson, Durrbridge, Cousins.

### JOTTINGS.

Collection amounted to £5/13/3½.

Mrs. E. Davies was appointed essayist for next year.

We missed the familiar faces of Sisters Forbes and Walker.

Everyone enjoyed Bro. Crichton's tea. Not a single complaint.

The sisters were favored with a beautiful day for their Conference.

At the evening session, thirty-five churches answered the roll-call.

The Obituary told of twenty-seven sisters having received the call to go home.

After ten years as President, Mrs. Davies declined to be nominated this year.

We were pleased to see Mrs. Zelius. Her report of Bible women's work was read by Mrs. Ludbrook.

Mrs. R. Lyall, Mrs. Huntsman, and Mrs. F. Pittman were nominated for the Foreign Mission Committee.

The Catering Committee worked well together, the new members falling into line in a "work-woman" like manner.

For the first time in many years Mrs. C. L. Thurgood's annual message to the sisters failed to arrive in time for Conference.

The sisters collected £257 this year for Home Missions; £3,882 since they commenced to collect that penny-per-member per week.

Madame McClelland, Miss Dale, Mrs. R. Thompson, Mrs. Horton and Miss Jean Allan all sang for us; we have to thank them.

Mrs. R. Lyall was appointed to write a resume of "The Sisters' Work" for next year, when we celebrate our 25th Annual Conference.

Quite a noticeable feature of the morning session was the way the delegates carried out the injunction, "In honor preferring one another."

"What beautiful hymns—words and music alike," was a general comment. We are indebted to Misses Pittman and Rometsch for their selection.

On all sides regret was expressed at the absence of Sister Chown through illness—she was specially missed during the devotional exercises.

The President of the Queensland Sisters' Conference, Mrs. Berlin, sent greetings. Sister Webster, who is visiting Melbourne, kindly read them for us.

Sisters Millis, Illingworth and Thurgood very kindly acted as scrutineers, sacrificing the best part of the afternoon to carry out this necessary but fatiguing duty. Many thanks.

The Kindergarten Committee was nominated as follows: Sisters E. Davies, Jerrems, J. Haddow, Watts, J. Tully, A. Millis, and elected by General Conference.

Resolution of Thanks, proposed by Mrs. E. Davies:—To the sisters who have given us papers, including the essayist; the pianiste and organist; the ladies who selected the hymns; the ladies who have given us solos and duets; and a special vote of thanks to the ladies who have unselfishly given up the afternoon meeting and acted as scrutineers; the officers of Lygon-st., and Swanston-st., for the use of the church buildings; and last, but not least, the Editor of the AUSTRALIAN CHRISTIAN for giving us space to report our work from month to month.

### PRESIDENT'S ADDRESS.

By the mercy of God we meet once more in Conference. We thank and praise his holy name for his goodness in prolonging our lives, and giving us all such a measure of health and strength. We have remained



an unbroken band by death. Our dear Sister Ludbrook has passed through severe illness, but our Father has blessed the means used for her recovery, and she is among us again in restored health. For God's mercy to her, we thank him. Our dear Sister Chown is also recovering from the effects of her sad accident. Again we thank our Father.

The year has been one of peace, but not so full of work as it might have been. We trust in the coming year more will be attempted, and with God's blessing accomplished. Our committees have worked at their stations well, but we want the sisterhood to rouse to their individual responsibility, to realise that time is flying that must be accounted for some day.

One of the opening sentences in the old Book is, "God made man in his own image." Do we tremble lest we so disfigure the image that the resemblance is lost, and our God degraded? The Bible is full of warning. The wrong we have done must be atoned for, each for himself. The Master paints with no uncertain touch, and with strong colors, what God requires of us. He has shown by precepts and example the standard of right living.

We live in days when the great truths of the Bible are severely criticised. For this we should be profoundly thankful. Its truths are very precious, and if around them in course of the ages extraneous matter has gathered, and the pearls have been encrusted and the fine gold become tarnished, those who by patient study have worked to clear and brighten so that the great truths stand out in their beauty and splendor deserve our deepest gratitude, and not the sneer that is so frequently thrown at the patient investigators. One good result of their labor is that our spiritual life is deepened, and more than ever we will strive after intellectual honesty and the works that must follow belief. "Dr. Cairns believes that the critical period through which Christianity is passing will prove the greatest blessing to the church." Dr. E. Caird, "writing from the vantage ground of one who has been abreast of the finer intellectual influences of the times, asserts that the man who looks beneath the surface may see, in the agitation and uncertainty of the world, in the doubt and trouble of our intellectual life, the indications of the dawn of a faith in God and man and an outlook wider, calmer, freer from illusions, more comprehensive though not less keen and earnest in its charity, than has ever been in the world before."

Those to whom long life is granted marvel at the shortness of it, in comparison with its possibilities; they feel the awe of life, and value keenly the good influence of those who have gone before, and understand that to be apt to teach, to govern, to counsel, to help, to sympathise, must be because they learned themselves hard lessons, not in parrot fashion, but that the world to come must be prepared for in this vestibule of earth, that they may enter into the hall. Life and life's goal should be to

learn righteousness. It is neither the products of chance nor a vision of fancy, but realities so tremendous that none of us should pass through our days, even apart from the events that befall us, without moments of sombre reflection, of hard and painful thought; for if righteousness is a big reality, so too is sin. Not without reason has the phrase been coined, "To wrestle with sin." Only through recognition and struggle can we pass from time to time into the higher peace. It is the fruit of study, toil, and peradventure suffering.

It has been said that this is the age of the glorification of youth. Never before was so much done for them; nothing that can add to their enjoyment or pleasure is stinted. If pleasure is to be the whole aim of life, then is there no danger of the young draining the cup too soon. Youth is the age of impressions; it is the time of sowing good seed, and our homes are, or should be, the best forcing grounds. Parents in olden times were bidden to teach the great truths by the way rising up and lying down, or as we would say, in season and out of season. Children will soon notice what is regarded as of prime importance by their elders, and that which takes a secondary place. They quickly observe our ideals, they absorb our ambitions. If these are sordid and common there is less chance for holiness to grow. They will see if we have interests over and above ourselves, and cares over and above our own earthly well-being. They will notice whether we are ready to give up our own ease, and advantage, for a good which is not ours, but for the happiness or improvement of others, for the community or state.

Herbert Spencer writes: "It is a truth yet remaining to be recognised, that the first and last stage in the mental development of each man and woman is to be reached only through a proper discharge of parental authority. When this is recognised it will be seen how admirable is the arrangement through which human beings are led by their strongest affections to subject themselves to a discipline that they would else avoid. It blesses them who train, and those who are trained." He acknowledges that "to educate rightly is not a simple or easy thing, but a complex and extremely difficult thing, the hardest task which devolves on adult life. To carry out with success a rational and civilised system, it requires great mental exertion, patience, self-control. Intellectually, you must cultivate to good purpose that most complex of all subjects, human nature, and its laws as exhibited in yourself, your children, and in the world." Trobel, the lover of children, writes, "The comprehension of the purely spiritual human relations to the parental and filial relations furnishes the only key for the recognition and apprehension of God to man and of man to God."

Failing this heaven ordained home training, or maybe adding to it, is the work of the church. It was a saying of the late Lord Palmerston that "all children were born good." That there is a spark of divinity

in everyone is a trite saying. This can be fanned into a flame in the young that will influence their whole lives. Early training can also quench that spark which may never be rekindled on this side time. Christ realised this when he said, "Suffer the little ones to come unto me, and forbid them not." Have our churches been mindful of this injunction? We know that many have passed from our Sunday Schools to our church membership, but is there the oversight, the care, the food provided in our churches that is necessary for the young?

It surely was a great regret to all church people that we needed our Chief Justice, Sir John Madden, to recognise the danger of young people drifting not only from parental control but into the slippery paths of vice. Our churches ought to consist of watchmen on the towers whose duty is to see to the morals of the community, not fighting everlastingly about dogma, but fighting against the evil around them. Every right-thinking person thanked our Chief Justice for his manly protest, and listened to his warning words; but the shame is that it was not the church that saw and proclaimed the danger. You hear that the churches are losing their power, and what wonder. You hear that Christianity has failed, and it seems like it when such lethargy has crept over its professors. How weak and unworthy are we of the name of him who came to show us God's will! He taught us to pray, "Thy will be done on earth as in heaven." Sometimes it seems as if God and his kingdom were overlooked in adoration of the person of Jesus. If we are to hasten this glorious kingdom, then the young are a special charge, a high concern. Are we quite sure our babes are fed with food they can assimilate? Many churches, unfortunately not our own, are careful in this respect. They have a short morning service every Sunday, a brief address, prayer and hymns suitable for the young, interesting alike to child and parent, giving an additional interest to the morning meeting, which surely loses one intention if the teaching is not a strong point. The last words of Jesus, the gentle teacher and healer of Nazareth, the enthusiastic lover of mankind, to Peter, was an injunction to "feed my lambs."

We have not as yet commenced to learn and live up to the purely human of the teachings of Jesus, far less to grasp the spiritual side. We are taught to do to others as we would be done by. It speaks of the duty of loving an enemy. Do we even love our Friend? It speaks of character more than creed. If we really believed the teaching of the Master our lives would be moulded after the divine pattern. There would be peace and good will on earth, no necessity for Dreadnoughts or armies. It is the Nazarene Preacher of love to God and man, not the Nicene teacher of incomprehensible dogma, that rules civilisation to-day—he who descended to the lowly of the earth, to the sorrow laden, the sinful and fallen, who will conquer all hearts and lead them to the Father's feet.



## FINANCIAL STATEMENT, CONFERENCE, 1910.

## Receipts.

Balance from Executive Year Ending	
March, 1909 .....	£1 3 3
To Dinner and Tea Fund .....	5 18 6
Collection, Sisters' Conference .....	4 16 10
Tea at Sisters' Conference .....	6 18 0
Friday, Dinner and Tea .....	22 14 3
Saturday, Dinner and Tea .....	7 13 3
Goods Sold .....	1 3 9
Balance Transferred to Executive A/c	0 3 10

£50 11 8

## Expenditure.

Catering .....	£34 15 6
Austral Printing Co. A/c .....	9 19 6
Secretary's A/c, Postage, etc. ....	2 6 6
Labor, Friday and Saturday .....	2 15 6
Wood, Cartage, and Sundries .....	0 14 8

£50 11 8

## EXECUTIVE STATEMENT FOR YEAR ENDING MARCH, 1910.

## Receipts.

Collections, Sisters' Executive Meetings .....	£8 7 8
Donations for Tables, Home Mission Re-union .....	52 18 1

£61 5 9

## Expenditure.

Debit Balance from Conference, 1909	£0 3 10
Farewell Gifts and Calendars to Missionaries .....	2 0 9
Christmas Box to Caretaker .....	1 0 0
Donation to Hospital Committee .....	0 18 10
Letterheads and Circulars .....	0 11 0
Labor during year .....	1 0 0
Conference Requisites .....	2 0 0
Sundries, 5/8; Cash in hand, 7/7 .....	0 13 3

£8 7 8

Home Mission Re-union, Catering, etc.	17 14 1
Balance to General Conference Treas.	35 4 0

£61 5 9

Examined and found correct,

R. LYALL.

March 20, 1910.

ALICE M. KEMP, Treas.

LOUIE ROMETSCH, F. &amp; A. Sec.

## HOME MISSION REPORT.

We are pleased to say that through the liberality of the brethren and sisters the Committee have been able to have nine men fully occupied in the work, and six partially employed by paying week-end visitations. One important feature has been the engagement of Bro. Bagley as Organising Secretary and State Evangelist. It has been largely due to the advocacy of the sisters that such an appointment should be made. The experience of the Committee up to the present is that it is the best move ever made in the interests of Home Missions, and the prospects are very promising. The total additions since last Conference have been 181. With regard to finances, notwithstanding the extra expenditure we are in a much better position than at last Conference.

We were then £200 in arrears. When our accounts closed for audit this year we were £112 behind. Since then the Committee have received £60. At the time of writing, the arrears have been reduced to £52. The outgoing Committee have made some recommendations that will effect a considerable retrenchment. Through the direct agency of the sisters, including the rally, a sum of £257 has been raised. This makes a total during the 24 years since 1889 of £3882, or an average of £161 per year. The outlook was never brighter for Home Missions, and we believe the coming year, with God's blessing, will be one of large ingathering of precious souls for the Church of Christ. The Committee have held meetings at Brunswick, Brighton, Hawthorn, North Carlton, Collingwood, Fitzroy, North Fitzroy. A meeting for sisters was arranged at Geelong, which resulted in 27 sisters taking mite boxes, and collectors were appointed, also at Warrnambool, Dandenong, Meredith, Polkemmet and Warragul. The Committee are grateful for the help given by the church choirs, which added to the success of the meetings.—L. Pittman, Supt.

## PRAYER MEETING REPORTS.

The superintendent, Mrs. Trinnick, reported the Committee had paid 16 visits during the year and had been received with great kindness. They worked harmoniously together.

SWANSTON-ST.—Held 17 meetings for praise and prayer, with an average attendance of ten sisters present.—C. Jerrems.

NORTH FITZROY.—Sisters held their prayer meeting every Thursday afternoon. They take it in turn to preside. Sometimes they have a short paper.—E. Stickland, Sec.

WINDSOR.—Have a cottage prayer meeting every Monday night, which they invite brethren to join. The average attendance is 25. They have times of sweet fellowship together.—L. Pittman, Pres.; H. Lindsay, Sec.

MIDDLE PARK.—Held seven meetings this year, with an average attendance of seven sisters. We open with the usual devotional exercises, the class taking part in the alternate Bible reading. We have papers and essays by sisters on suitable topics. Our anniversary in June was a great success, Sister Trinnick being with us and taking charge of the meeting. The meetings are held second Wednesday in the month at 2.45, in the vestry, Middle Park Church of Christ.—L. R. Martin, Sec.

## TEMPERANCE REPORTS.

The Temperance Committee have to report six meetings for the year. They have had great difficulty in arranging meetings, as so many churches seem to think they have too many meetings. Meetings were held at South Yarra, South Melbourne, South Richmond, Footscray and North Fitzroy. We have to thank Bren. Allan and Nightingale for the very helpful addresses they have given. Seven pledges have been taken for the year.—C. Sharp, Supt.

## SISTERS' EXECUTIVE TEMPERANCE COMMITTEE.

## Treasurer's Report.

Balance in hand, April, 1909 .....	£0 15 0
Collection at Footscray .....	0 3 9
	£0 18 9

## Expenditure.

Afternoon Tea, South Yarra .....	£0 5 0
Secretary .....	0 2 0
Travelling, Footscray .....	0 0 9
Balance in hand .....	0 11 0

£0 18 9

M. CAMERON, Treas.

FOOTSCRAY BAND OF HOPE.—We commenced our year with 171 members on the pledge book; at present we have 176. We hold our meeting every fourth Monday of the month. We have had good meetings, both in attendance and programmes, and a speaker from the Union, but we have not had many additions to our membership.—G. A. Easton, Hon. Sec.

## REPORT OF COLLECTION FOR BIBLE WOMEN IN INDIA AND CHINA.

Since last Conference, £8 has been sent to Miss Thompson for Sarubai, 12 months in advance; £15 to Miss Tonkin for her Bible woman, 6 months in advance; £4 for orphan boy, 6 months in advance; and the second year's salary is now ready for our Bible woman at Baramati. Collected for India up to date, £120; £110/16/- sent; £9/16/- balance. Collected for China up to date, £70/15/3; £60 sent; £10/15/3 balance. Collected for Baramati up to date, £16/0/6; £12 sent. Total collected, £206/15/9.—(Mrs.) E. Zelius.

## GENERAL DORCAS REPORT.

14 meetings have been held, with an average attendance of 11.

## Receipts.

Balance in hand from last year .....	£2 12 3½
Donations from Churches & Friends .....	3 0 0
Sale of Garments .....	0 6 6

£5 18 9½

## Expenditure.

By Material, Wood, Milk, etc. ....	£5 12 7
Cash in hand .....	0 6 2½

£5 18 9½

56 new garments have been made and distributed to needy cases, also 30 secondhand garments. 4 large parcels of new and secondhand clothing have been sent to the Free Kindergarten at North Melbourne. 28½ yards of flannelette have been given to needy ones, and 15 yards of flannel, also ½ ton of wood. 4 parcels of goods received from friends have been distributed.—M. Craigie, Supt.

## GOUDIE FUND.

## Receipts.

1909—July 21—To Cash received ..	£27 0 0
1910—March 15 .....	20 0 0
Material Sold .....	0 3 7½

£47 3 7½

## Expenditure.

Treasurer's Account overdrawn last year .....	£1 10 0
W. W. Davey .....	6 0 0
Windsor Church, Needy Cases ..	2 0 0
Swanston-st. Church .....	2 10 0
Lygon-st. Church .....	5 0 0
North Carlton Church .....	2 0 0
North Richmond Church .....	1 0 0
South Richmond .....	0 10 0



Fitzroy Tabernacle .. . . .	1	0	0
Hawthorn .. . . .	2	10	0
Collingwood .. . . .	1	10	0
Stawell .. . . .	1	0	0
Needy Case, per Bro. Bagley .. . . .	2	0	0
Material made up and distributed .. . . .	5	7	4
Cash in hand, March 22, 1910 .. . . .	15	6	3½

£47 3 7½

M. CRAIGIE.

## DORCAS REPORTS.

**BALLARAT** (Dawson-st.).—Have held 21 sewing meetings, with an average attendance of 9. Received donations in money and goods from members of the church, for which we are sincerely thankful. Sister Varcoe invited us, and spoke of the work which she is engaged in. We sent 11 garments and 42 pillow cases to Burwood Boys' Home. The Junior Society made 20 garments to the value of £2/10/-, towards the sale of gifts to be held in aid of the Boys' Home. We have also given away 86 articles locally, £2/3/- for relief, 2½ tons of wood and 1 parcel of clothing. Receipts, £12/5/6. Expenditure:—Material, £8 2/10; £2/3/- given for relief. £10/5/10.—Mrs. Chas. Morris, Pres.; Minnie Jolly, Junior Pres.; E. Y. Pitts, Sec.

**BALMAIN-ST.**—Have held 38 meetings during the year. Average attendance, 6. Garments made, 60. Received three large parcels of clothing from Cheltenham Dorcas, and two parcels from Bayswater. Have given away 130 garments, 17/6 worth of groceries, also Christmas parcels to the value of £3/6/6 to those in need. Sale of gifts realised £11/10/- for Dorcas work.—M. Cameron, Sec.

**MIDDLE PARK.**—The class held 7 meetings for the year. Average attendance, 7. All working well. The other 5 months we were busy working for sale of gifts. Have given in relief, groceries, soup to aged couple, slightly worn clothing donated to Port Melbourne Mission. Had a very successful anniversary in June.—L. K. Martin, Sec.; E. Tyrrell, Pres.

**BENDIGO.**—29 meetings held. Starting the year with a credit balance of over £22, we have been able to help our poor in many ways. Parcels of groceries to the value of nearly £6; materials of all kinds, and many made-up garments have been distributed; £1/6/- has been paid for rent, and £1, being part of sisters' collections, was forwarded to the W. W. Davey fund. In conjunction with the Bendigo General Dorcas, we have purchased blankets, an invalid's chair, an artificial leg, and also sent deserving persons where they could obtain employment. Expenditure, £20/3/8; Cash in hand, £12/3/1.—A. Heritage, Sec.

**BRIGHTON.**—Since last report 26 meetings held, 16 sewing, and 9 prayer meetings; 24 garments made and distributed, also 5 parcels of clothing and groceries; £1/2/6 in cash to needy cases. Through the aid of our visiting sister, Miss Gifford, we were able to assist several. 6 tweed frocks were made for General Dorcas, also sewing and finishing for our missionary, Miss Terrell, for India. The sisters held a welcome meeting to Mrs. F. Pittman, Jan. 27, 39 being present. Mrs. Sievwright, Mrs. Ludbrook, and Mrs. Sharp welcomed Mrs. Pittman. A social cup of tea and chat ended a very pleasant afternoon for all. Cash received during the year, including our annual Sunday morning collection,

£3/15/7. Expenditure—Relief, £1/12/6; spent for material, 11/6. £2/4/-—N. Passe, Sec.

**CHELTEHAM.**—During the year 1909 did work for the Alfred Hospital, Balmain-st., Kindergarten, and Burwood Boys' Home. Large parcels of secondhand clothing repaired and distributed to the needy. 5/- given to the Balmain-st. sale of gifts.—E. Judd, Sec.

**LYGON-ST.**—The past year has been one of helpful and happy service in the class. We have met weekly, with an average attendance of 14. Have received by collections £8/8/8. In addition, our receipts totalled £20/7/3, and the expenditure amounted to £21/9/2.—A. M. McColl, Sec.

**SWANSTON-ST.**—17 meetings held since last Conference. Average attendance of 9 sisters. 52 garments made, including dresses for women and children, bed jackets for inmates of Benevolent Asylum. 20 donated garments have been passed on to Dorcas cases. 2 palliasses were donated to the society and given to some unfortunates who had been sleeping on the floor. Receipts, £7/1/5; Expenses, £7/1/5.—C. Jerrems, Sec.

**SOUTH MELBOURNE.**—Glad to report our society has had a very busy year. We have held 20 meetings, and our sisters have worked in unison, and are also very consistent in their attendance. We made a great number of new garments, and distributed them, also parcels of secondhand garments, groceries, boots, etc., and gave monetary assistance to the numerous cases of need in our district.—E. Copeland, Sec.

## CHURCH AID.

**LYGON-ST.**—Had a very successful sale of work, which realised £55.—A. M. McColl, Sec.

**MIDDLE PARK.**—The new church building having been erected, the sisters decided to make a special effort; result, £26 was handed to church secretary. For some years the sisters have collected one penny per member per week towards building fund, Sisters Downs and McIntosh collecting. Amount collected for year, £3/5/-. Also bought necessary articles for church.—L. K. Martin, Sec.

**NORTH FITZROY.**—Our Sewing Class has been able to give £15 towards the debt on the building, £2 to help the needy ones at Christmas time, and £1 towards the General Dorcas funds. Most of the sisters visit the sick and help needy cases. We are thankful to God for all his goodness and mercy.—E. A. Stickland, Sec.

## HOSPITAL VISITATION REPORT.

Your Committee have much pleasure in submitting the report of work done for the year, visiting the sick and speaking a word of comfort and cheer to them, knowing that our Master has said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." We have paid 207 visits, have distributed 3295 books, magazines and illustrated papers, also fruit, flowers, and home comforts. The visitors are: Sisters Cameron, Morris, Petchey, Jerrems, Thurgood. The following hospitals have been visited: Austin, Alfred, Children's, Homeopathic, Ear and Eye, St. Vincent's, Melbourne, Queen Victoria, Old Folks' Home, and Benevolent Asylum. We take the opportunity of thanking the sisters and friends for their gifts of flowers, literature, also General and Swanston-st. Dorcas Societies for garments for some of the needy ones.—Elizabeth C. Thurgood, Supt.

## FOREIGN MISSIONARY REPORT.

As we note the growing interest manifested by the churches in the great missionary cause, we rejoice and give thanks to God. But when we survey the "regions beyond" with their many millions of people without Christ and without hope in this life, or for the next, we are sorrowful that our best effort is so small and feeble.

Since last Conference two new missionaries have been sent out—Miss Edith Terrell to India, and Mrs. F. Filmer to Pentecost; and, as the year closes, the Committee is taking under its control the work on the island of Oba, which is under the superintendence of Bro. and Sister Purdy.

Three special meetings have been held by the sisters,—at Brighton, Swanston-st., and Ascot Vale. They had hoped to continue holding meetings throughout the year, but circumstances hindered the carrying out of that programme.

Bro. and Sister P. Pittman resigned from the Committee to take up work at Daltonganj, India, under the F.M. Committee of the Churches of Christ in England. Sister W. A. Kemp was appointed the sisters' representative in place of Mrs. Pittman, and has been attending the Committee meetings since Oct. Sister R. Lyall has, for eight months, kindly acted for the F.M. Superintendent.

Correspondence with the lady missionaries has been carried on by the sisters, Mrs. Lyall giving the monthly report, and so keeping the Executive in touch and sympathy with the F.M. workers. Mrs. Zelius has collected £27 during the year for the support of two Bible women and one orphan. It is interesting to note that in about 20 years the contributions from Victorian churches for Foreign Missions have increased from £80 to £800 per annum. Are we too optimistic in hoping for a similar increase in the next 20 years?

## India.

**Australian Station.**—Baramati: The work here is faithfully conducted by Bro. and Sister H. H. Strutton, who are preaching and holding classes every day, also visiting neighboring villages and controlling the industrial part of the mission. The weaving work gives great satisfaction, and apart from paying its way, gives employment to a number of orphans, who, we trust, will one day be found to be amongst those who are redeemed by Jesus Christ. Native teachers are located at Tandalwadi and Diksal. At Wadgaon, where the Bampton, or professional thieves, live, Bro. Strutton has been interesting himself, and we are now looking for further news of his work there. The arrival in India of Nurse Terrell was welcomed by the missionaries. Her language study at present occupies about 4 or 5 hours each day. Miss Terrell herself writes: "The longer I stay the more the reality of the work comes before me, and I am helpless until I have the language. I am praying that only those whom God has fitted will be sent out. God bless you all and continue the work he has begun in each for his honor and glory." The permanent native evangelist staff at Baramati consists of 4 preachers, 1 teacher, and 1 Bible woman.

**Harda.**—Miss Mary Thompson, whose name is so well known to us, and who is so well loved by us, has returned to Harda, and is, with Sarubai, engaged in zenana work. We are glad to learn that her labor is not in vain, but is bearing



fruit for the Master. She sends the following greeting:—

"Dear Sisters in Conference assembled,—May our Father's richest blessing be with you throughout your Conference. We are kept in peace these days, although the dreaded plague is in our midst. Three of our schools are closed, as the parents of the boys have left their dwellings and gone out into the fields. We are able to go to them and are thankful for the opportunities of usefulness we have. One of our advanced young men in the High School, the son of a wealthy man, was very low with plague last week, and we believe our prayers for him were heard, and he is recovering. He is very much interested in the Bible, and we feel is not far from the kingdom. We had the pleasure of Bro. Mathison's company with us last week, and he and Bro. Haggard were very much impressed with the work. We ask your prayers that more workers may be raised up for this and other needy fields, and that we, with you at home, may rejoice over many being won for our Lord Jesus Christ.—Yours in his service, Mary Thompson."

Bro. Shah's work is well spoken of in the latest reports. His is pastoral work, also teaching in the schools. There appears to be a grand Sunday School at Harda, the roll number being 800. Church membership, 101 (9 added during the year). C.E., 90.

#### China.

Sister Miss Tonkin is our living link in China. Her work lies amongst the women and girls, and in the training of the latter she is much interested. At present she has 4 girls whom she is specially teaching, with a view to their becoming teachers and Bible women. 19 additions are reported at Shanghai, where the church now numbers 173. The entire membership in China is 788.

#### Japan.

In this most promising field Bro. and Sister P. A. Davey are our living links, the mission station in Tokyo, as in Harda and Shanghai, being maintained and controlled by the American F.C.M.S. Bro. Davey's work is varied. In the Bible department of the boys' school he teaches during part of his time, besides having the oversight of work in Tokyo and five other places. Mrs. Davey works amongst the women and children, visiting many homes. Her musical talent does not lie dormant. She uses it well in the service of the King. This year she has helped to prepare the music for the new S.S. Hymnal. A fine feature of the cause here is the S.S. work, there being 3013 children on the rolls. Church membership in Japan is 1237. Additions for the year, 24.

#### South Sea Islands.

Pentecost.—Here labor Bro. and Sister Filmer, amidst hardship and illness from fever, preaching the gospel to the islanders. Associated with them are 18 native teachers, among whom we find Tabymancon still a faithful servant of God. A missionary house has been built, and a little industrial work started, coconut palms having been planted. The motor boat has been useful in reaching distant schools. Towards the cost of the boat the Victorian C.E. Union has collected about £46. Over 300 islanders have been baptised since Bro. Filmer first went to Pentecost.

Oba.—For some time Mr. and Mrs. Purdy have conducted a mission on this island, where 470 natives have been baptised. This mission was

offered to the Committee, and, at the final meeting of the year, was accepted. It will in future be under the auspices of the Federal Committee. This also is a most promising field, and Bro. and Sister Purdy are really consecrated people. We hope for much good to be wrought in these islands, and pray for God's blessing on Australian and native preachers and teachers alike, as well as upon the churches and schools.

#### Chinese Work in Australia.

This is being carried on in Sydney, Adelaide, Perth, and Melbourne, and in each place a good work is done. Bro. Jame, Chinese evangelist, has labored in S.A. and Victoria, and is now in New

South Wales. Regarding the mission in Melbourne, Bro. J. Pittman is President to the satisfaction of teachers and scholars. The other officials are Miss A. Baker, Sec., Mr. F. Morgan, Treas., and Mr. R. H. Parker, Supt. of Sunday School. We notice a slight decrease in the meetings is reported, owing to the scarcity of teachers. The Secretary says, "We do wish we could persuade more of our members to help in this corner of the Lord's vineyard." At the same time we find on the statistical sheet an increase of 10 in the Chinese Church, so that the work is encouraging.

H. C. Ludbrook, Supt.

## The Human Influence of the Psalms.

By VIOLET LEE. (Victorian Sisters' Conference Essay.)

Every man feels, and not strangely, that there never were any experiences like unto his own. No joy was ever so great as our joy, and no sorrow so deep as ours. The soul is jealous of its experiences, and feelings of indignation are aroused when anyone dares to liken his feelings unto ours, especially those of grief or sorrow. No one else ever had, or possibly could have had, such difficulties to contend with, or such obstacles to surmount. Though we know the world has groaned and travailed throughout the ages, yet a groan uttered by the mouth is very different from one heard by the ear. Our own are like the crashing of the thunderstorm breaking over us in all its fury, while the troubles of others come to us like the peals of thunder of a distant storm, whose echoes come subdued and softened by distance.

But there have been human hearts constituted just like our own, ever since man was first placed upon this earth. The same sun, moon, and stars have shone upon us through all ages, and the same sorrows have risen and set in every age. Sorrow, sickness, disappointed hopes, unattained ambition, have had exactly the same effect in past time as they still have upon us. Human nature is the same now as it always was; the heart has no new experiences, though the brain may learn new things. We have all the same thoughts and experiences.

Such thoughts that neither now nor yesterday began,

Thoughts that have been ever, nor yet can  
A man be found who their first entrance knew.

When the landsman on his first journey upon the mighty deep encounters his first storm, he shivers in every nerve. Never before was such a storm as this. Now the flood gates of heaven are opened, and the ship is at the mercy of the winds, powerless against the elements. But the winds and the waves in their fury laugh at his fears. Such storms have been before on the same waters, and will be again. The crew from old experience know exactly what to do, and the vessel safely weathers the gale. When confronted with similar difficulties those who have gone before us have met

and overcome them in exactly the same way and by exactly the same means. Some have bravely faced them, conquered them, and trampled them underfoot; others sank beneath a load greater than they could bear; others again managed to get to land, but at the expense of much damage and suffering. The literature that affects us most is that which bears record of the trials men have had to undergo, their victories over them, and especially the causes of such victories. The poetry that appeals most to the heart of man is not that produced by a brain of the highest order, with highly imaginative ideals, but the poetry born of experience; words in which we find expressed our own imperfect ideas and thoughts, forming a bond between ourselves and the author, as we realise that he has the same foes to contend with as we, that he too has felt the pangs of sorrow, has known the joys of happiness, has experienced the dejection of defeat, and the gladness of victory. So then whether it be in times of joy or sorrow, we feel that we are not alone, and have the delight of sympathetic companionship.

Here then we have one explanation of the marvellous influence the Psalms have had on human life. According to an ancient tradition above the couch of David was suspended a harp. The midnight breeze, as it rippled over the strings, made such music that the poet king was constrained to rise from his bed, and till the dawn flushed the eastern skies he wedded words to the strains.

The book of Psalms has been said to contain the whole music of the heart of man swept by the hand of his Maker. In it are gathered the lyrical burst of his tenderness, the moan of his penitence, the pathos of his sorrow, his despair at defeat, and his songs of triumph in the hour of victory, the hope of his confidence and the rapture of his assured hope. "In it," as Heine says, "are collected sunrise and sunset, birth and death, promise and fulfilment,—the whole drama of humanity." In the Psalms is painted in unfading colors the picture of the moral warfare of a man, often baffled, but never wholly defeated, struggling with difficulty upwards to all that is best and highest in his



nature, always aware how short of the aim falls the attempt, how widely the wish is separated from the fulfilment. It is not the account of the converse with God, of a perfect man—as such the book could not have value for our fallen natures—but the revelation of a soul deeply conscious of sin, seeking in broken accents of shame and penitence to renew communion with God, heart to heart and face to face. This it is which has endeared them to mankind. Here are gathered together principles of religion—maxims of spiritual life, a manual of praise and devotion, all clothed in a language as rich in poetic beauty as it is universal and enduring in poetic truth. Every man sees in it a mirror in which are reflected the motions of his own soul. The seeker after truth finds in exquisite words his own longings for a protector, guardian and friend. They utter the ordinary expressions, the familiar thoughts of men, but they give to them an intensity, a depth, beyond the capacity of the most gifted.

They express alike the many movements of the mind of the loftiest genius and also the thoughts of the humble, unlettered peasant, who, though unable to vaguely express his simple thoughts and ideas, finds them here expressed in form so simple and beautiful that he recognises them at once, and the words of the psalmist become his. So it is that, in every country, the language of the Psalms has become part of the daily life of nations, passing into their proverbs, mingling with their conversation, and used at every critical portion of their existence.

From the lion and the unicorn of *Psa. 22: 21* are taken the supporters of the Royal Arms. In all the coronation services from Egbert to Edward VII., not only the services, but the symbolic ceremonies are based upon the Psalms—the oil of gladness above his fellows, the sword girded on the thigh of the most mighty one, the crown of pure gold, the sceptre of righteousness, the throne of judgment.

When'er a noble deed is wrought,  
When'er is spoken a noble thought,  
Our hearts in glad surprise  
To higher levels rise.

The tidal wave of deeper souls  
Into our inmost being rolls,  
And lifts us unawares,  
Out of all meaner cares.

But of far deeper interest to us is to follow if we can the thought that was the father of the deed, and of which the deed is but the expression. We are always more keenly interested in the psychological processes leading up to the event, that is, as it were, its culmination. The more intimately we can see into the depths of the nature and heart of the hero, the more are we enabled to get a proper appreciation of his work. The story of his life, in which the author lays bare his whole soul, is an almost necessary complement to the complete understanding of his work. In the Psalms we have the first such autobiography. The psalmist has opened unto us his heart, and from our glimpse into its depths we gain

an infinitely greater knowledge than we could possibly gather from the records of his deeds and character given to us in Kings and Chronicles. Such a biography is of infinite value to us too, in our lives. We see what others have had to overcome, and how they have done it, and so though baffled, we get up and begin again.

Right down through the ages has come the influence of the Psalms, like the rushing of mighty waters, which have flowed, bringing joy, gladness and comfort to all those dwelling on its banks. Jew and Gentile, barbarian and Greek, bond and free, all have drunk of and been strengthened by its healing waters. Especially in times of persecution have they been valued most. They have given the martyr strength to withstand the torture of mind and body; they have been as wells of consolation to those in sorrow and distress; by them the hand of the strong man steeled against the oppressor, and the weak given courage to do or suffer. The early Christians when in prison followed the example of Paul and Silas when in prison, and sang psalms in the hour of distress. Soon there grew up around the Psalms a host of associations connecting particular Psalms with particular individuals.

Such associations made the Psalms ever potent as a present help in time of trouble, still more and more precious to them. And so the mighty stream has rolled on, gathering unto itself tributaries of association and strength. But it was at the time of the Reformation that the stream became a flood, covering all the region round about, and penetrating into distant corners. The impetus given to learning by the Renaissance, and the invention of printing, opened up new worlds to those who had been in semi-darkness. The Psalms were translated into the Vulgate. The translators endeavored to keep as far as possible the rhythmic cadence and sonorous roll of the Latin Version and so by welding together English words to mediæval harmonies, it links together old and new worship. The Psalter superseded the liturgies as part of the service of the church and so became part of the life of the people.

But there were circumstances in the 16th and 17th centuries that were specially favorable to the growth of the influence of the Psalms. The proscribed Catholic, the devoted Huguenot or Covenanter beheld himself in David, fleeing to the mountains as a bird to the hills, betrayed by his own familiar friend, or plunged in the mire and clay of a prison from which death was the only release. In the strength of the Psalms martyrs went to the stake, mounted the scaffold, or endured the rack. Men, women and children being dragged to prison, sang Psalms along the road, and dungeons echoed to the sublime but familiar language of the psalmist. Or again, it was with the words of the psalmist that fanatics denounced their foes, cursed them with the awful imprecations pronounced on the divine enemies, excused their own barbarities, and appropriated to themselves, on the pre-

sumption of personal election, the promises made and the mission given to the chosen people of God. For example, it was with *Psa. 149* that Thos. Muntzer stirred up the German peasants to revolt, and by this same Psalm the Roman Catholic princes were incited to the war that for 30 years made Europe one great battlefield. And so the influence has gone on increasing. Whatever changes may have taken place in the thought and lives of the people, the Psalms have still retained and are still retaining their hold on the heart of man.

Perfect yet it floweth,  
Fuller every day;  
Perfect yet it groweth,  
Deeper all the way.

On what has been the influence of the Psalms on the lives of ordinary men and women, it is unnecessary for me to dwell. We all have our favorite Psalms and passages; we all know what have helped us most. The words of the Psalmist were often on the lips of John Howard, the prison reformer. His visits to the dungeons were paid in peril of his life, but "Hold thou up my goings" was the text that encouraged him to persevere. Fever had no terrors for him. "Trusting," he says, "in Providence and believing myself in the way of duty, I visit the most noxious cells, and while doing so 'I fear no evil.'" Yet he did not always escape. In the language of the Psalms, he expresses gratitude for his recovery from fever thus caught. "For many days I have been in pain and sorrow, the sentence of death was upon me, but I cried unto the Lord, and he heard me. Blessed for ever, blessed be the name of the Lord." Entries in his diary were often made in the words of the Psalmist. He himself selected the words for the text of the sermon to be preached on the event of his funeral. The text was *Psa. 17: 16*. "That text," he says, "is the most appropriate to my feeling of any. I know, for I can indeed join with the psalmist in saying, As for me, I will behold thy face in righteousness, and when I awake up after thy likeness, I shall be satisfied with it."

A verse from the Psalms was already inscribed over the portal of the mission church at Bethlehem, at Tranquebar, where Carey, the first English missionary to India, was to labor. Another verse, "They that run after another God shall have great trouble," formed the text of the sermon at the service held to dedicate Carey to his work. "All thy works shall praise thee, O Lord," was prefixed to his work on the Flora of India. It was with the words of a Psalm in his mind that he desired to end his life. In Dec., 1823, he lay, as he thought, dying. "I had no joys," he writes, "nor any fear of death or reluctance to die, but never was I so convinced of the value of an atoning Saviour as then. I could only say, 'Hangs my helpless soul on thee,' and adopt the language of the 1st and 2nd verses of the 51st Psalm, which I desired might be the text for my funeral sermon. 'Have mercy upon me, O God, after thy great goodness, ac-



according to the multitude of thy mercies do away mine offences; wash me thoroughly from my wickedness and cleanse me from my sin."

As a boy, Livingstone won a New Testament from his teacher for repeating by heart *Psa. 99*. Throughout his journeys he maintained, in all its strength and purity, his own inner fellowship with God. With a Psalm he encouraged himself to face the unknown future which his day might bring. In the midst of all his trials and dangers, he found his daily strength in the words, Commit thy way unto the Lord, and put thy trust in him, and he shall bring it to pass.

Livingstone started out on his last journey in 1866. In 1871 he appeared at Ujiji, a living skeleton. All the stores he had expected had disappeared—only three of his men remained faithful, the rest having deserted him. Thus it was that Stanley found him. In the words of a Psalm he expressed his joy when the relief party came. The entry in his diary is as follows: I do most devoutly thank the Lord for his goodness in bringing my men near to this. It is well—the men who were with Mr. Stanley came again to me. Bless the Lord, O my soul, and all that is within me, bless his holy name.

## Women in the Kingdom.

By MRS. H. G. HARWARD. (Read at the Victorian Sisters' Conference.)

"On the river Lahn, close to the Rhine, is the little town of Ems, a pretty watering place. It was for years a favorite resort of the old Emperor William, and many stories of his visits to Ems are recorded. Upon a certain occasion he paid a visit to an orphan asylum in the neighborhood. A class of children was reciting. Looking at one of the little girls, the Emperor, taking an orange from his pocket, said, 'My little fraulein, can you tell me to what kingdom this belongs?' 'To the vegetable kingdom, Sire,' she said. 'Very good,' said Kaiser Wilhelm. Then presenting a gold piece, he enquired, 'To what kingdom does this belong?' 'To the mineral kingdom,' she promptly answered. 'Well done!' exclaimed the Emperor. 'But now,' he added, 'to what kingdom do I belong?' The child hesitated and hung her head. She could not say that her beloved Emperor belonged to the animal kingdom. After a moment she answered brightly, 'Your Majesty belongs to the kingdom of God.' The old Emperor smiled, but there were tears in his eyes as he said, 'My little one, I hope you are right.'"

Woman, as represented in that little German girl, has ever recognised the need of a kingdom above the material. She has been the greatest sufferer through the entrance of sin into the world. In the long warfare waged by the Prince of darkness against God and righteousness, she has been the chief victim. Oh, how her fair form has been bruised and mangled in the awful struggle between the powers of darkness and the kingdom of God. The records of the past reveal the depths to which she has fallen.

Once she was pure as the snow, but she fell,—  
Fell like the snow, from heaven to hell.

It is not strange that, through the gospel, woman's elevation has been correspondingly great. If she was first in the transgression, she was also first in the development of the divine purpose of redemption—"The seed of the woman shall bruise the serpent's head." If she first listened to the voice of the tempter, she, too, first heard the voice

of her Lord. If she was first to be deceived, she was also first to offer, in loving trust, a surrendered heart to her Redeemer.

She sat and wept, and with her untressed hair

Still wiped the feet she was so blessed to touch;  
And he wiped off the soiling of despair

From her sweet soul, because she loved so much.

Even those who reject the gospel admit that it has raised the status of woman immeasurably. By divine grace and favor, she has ascended her throne, and come into her inheritance. Is it not both our duty and our privilege to ask the purpose of her exaltation? Why has she been thus highly honored? Mordecai challenged both Esther's faith in God, and her devotion to her own people, when he said, "Who knoweth whether thou art not come to the kingdom for such a time as this?" It was no chance influence which brought her into royal favor. The providence of God was working in the enthronement of Queen Esther for the deliverance of Israel. Through the influence of one good woman the many were to be saved. Mordecai would reason with this Jewish maiden: "If this is what Jehovah purposed in raising you to your queenly dignity, be careful lest you miss a splendid opportunity to work out his will."

In the beginning God made woman as a helpmeet for man. And in the regeneration of the world she has been honored with a co-partnership in things divine. She has come into the kingdom because of the sweet influence and tender power with which she can offer service to the King. Of Christian women it may be truly said:

'Tis thine to curb the passion's maddening sway,  
And wipe the mourner's bitter tears away;

'Tis thine to soothe, when hope itself has fled,  
And cheer with angel's smile the sufferer's bed;  
To give to earth its charm, to life its zest,  
One only task—to bless, and to be blest.

There are three kingdoms into which woman has entered, and in which her influence is an ever-present factor of peace and prosperity.

First, the kingdom of home. "A church within a church, a republic within a republic,

lic, a world within a world, is spelled by four letters—HOME. If things go right there, they go right everywhere; if things go wrong there, they go wrong everywhere. The door-sill of the dwelling house is the foundation of church and State." The destiny of the rising generation, and the welfare of the race is in the "Home School." The great German teacher—Froebel, declared that the great motto of the people should be, "Let us live for our children." We recognise the Christian home is the finest fruit Christianity has given to the world. What a contrast there is between the homes of heathendom and the homes of Christian lands. And what makes the difference? Is it not in the position which woman occupies in it? Its beauty, its charm, its tenderness, its power, these are realities because of the one who has been crowned as "queen of the home."

Of a good wife, Samuel Rogers says:—

His home she enters—there to be a light  
Shining within, when all without is night:  
A guardian angel o'er his life presiding;  
Doubling his pleasures, and his cares dividing:  
Winning him back, when mingling with the throng,  
From a vain world we love, alas, too long.—  
To fireside happiness, and hours of ease,  
Blest with that charm the certainty to please.  
How oft her eyes read his, her gentle mind  
To all his wishes, all his thoughts inclined—  
Still subject—ever on the watch to borrow  
Mirth of his mirth, and sorrow of his sorrow.

From every sphere of life, men admit that their commercial success, their political achievement, their social distinction, the honors gained in science, art and literature, are not only their own victories, but also the victories of their unobtrusive partners. They have worked behind the scenes, and men have entered into their labors.

"Mahomet was once asked what relation had the strongest claim upon our affection and respect, when he instantly replied, 'the mother, the mother.'" Aaron Hill declares "Our parent's hand writes on our heart the first faint characters, which time, retracing, deepens into strength, that nothing can deface but death or heaven." It is a quaint saying of the Jewish Rabbis, that "God could not be everywhere, and therefore he made mothers." At the height of his fame and power, Lord Shaftesbury paid this tribute to his Scottish nurse: "All that I am to-day, and all that I have done, I owe, under God, to that good woman's influence." How many have thus risen up to call mother blessed!

The home life of a nation is largely shaped by the mothers. It is the circle in which they live more than do others. The first moulding of character is done by her hands. The first impressions received belong to mother. So, too, is she the last to be forgotten. What a throne and dominion are hers!

There never was more need than at the present time that woman should realise the responsibility of her queenly position in the home. Outside of the home pitfalls abound. Temptations are omnipresent. The sacred-



ness of young life is peculiarly endangered. Surely woman—wives, mothers, sisters,—has come into her kingdom for such a time as this. "Oh, that women may not forget wherein lies the hiding of their power. It is not in splendor of gifts, nor in successful competition, nor in the achievement of social or artistic or intellectual eminence; it is in the grandeur of self-sacrificing love, in the sweetness and self forgetful tenderness of daughterhood and sisterhood and wifehood and motherhood. It is in these that men see her divineness, and yield her the homage of their praise, the devotion of their hearts."

A second kingdom into which woman has entered is that of the church. Much has been given to her who has loved much. Freely she has received, freely given. It may be a command for her to keep silent in the church, but she has never dared to be inactive. In every department of service she has always answered the challenge for great faith. She has ever done what she could. The gospel history never mentions the case of any woman who was hostile to Jesus. They gladly ministered to him. Many of his most precious lessons were spoken in her ears. What a galaxy of noble women who labored in the gospel we have in the New Testament. What example in Dorcas, memorable for her good deeds, and practical Christianity. What inspiration in Priscilla, co-worker with her husband, in teaching more perfectly the way of the Lord to the mighty Apollos. What tender associations our imagination permits us to gather about the name of Phoebe, servant of the church at Cenchrea, and helper of many.

"Woman is ever foremost in all good. Charity has been her vocation from the days of Dorcas to those of Elizabeth Fry. The sisters of mercy were the stars that relieved the darkness of the middle ages. The most faithful friends of Christ were women. Woman has always most faith. If man is confident, woman is confiding. This is her weakness, and her strength." After the battle of Jena, when Prussia was well nigh overwhelmed by Napoleon and his victorious armies, the Prussian women, never losing their courage, flung their ornaments of jewellery and gold into the treasury of the State, taking back in return the simple cross of Berlin iron, which is now the precious heirloom in so many Prussian families, bearing the inscription. "I gave gold for iron." "That is the glory of womanhood; that passion and self-forgetfulness, that supreme self-devotion with which she flings herself into the championship of a cause which is dear and sacred and trampled under foot. It is her crown of renown; it is her staff of power."

Manifold have been woman's privileges in the kingdom of God. The church has made unceasing demands upon her time and talents. Her tender-hearted service has been necessary to the growth and welfare of the body of Christ. She has failed but rarely to respond to these demands. Her alabaster cruse has been gladly broken that

she might pour out of her treasure for the anointing of her King. In more quiet ways than her stronger brother, she has been permitted to "contend earnestly for the faith once for all delivered unto the saints." Not less have been the victories she has won.

The mission field represents the third kingdom in which woman has been honored with citizenship and service. There is an old legend, says the *Sunday Magazine*, concerning three young women who disputed as to who had the most beautiful hands. One dipped her hands into the pure running stream, another picked berries until her fingers were pink, a third gathered roses until her hands were made sweet by their fragrance. An aged woman, careworn and decrepit, leaning upon her staff, came asking a gift, but all alike refused her. A fourth young woman, making no claim to beauty, ministered unto her needs. The aged woman then said, "It is not the hand that is dipped into the brook, nor the hand made red with berries, nor the hand garlanded and perfumed with roses, that is most beautiful, but the hand that giveth to the poor." As she thus spoke her mask fell off, her staff was cast aside, her wrinkles vanished, and she stood before them an angel of God. No great cause succeeds without woman. And she has learned that hands are most beautiful when stretched forth in loving ministry to earth's needy ones.

Our own Home Mission work is the record of earnest co-operation and consecrated self-sacrifice on the part of the Victorian sisterhood for the evangelising of this State. She has come into this kingdom at a time when her co-operation was most urgently needed. We may truly say that the work of the sisters is indispensable to the work of preaching the primitive gospel throughout our own land.

And in the regions beyond how imperative has been the need of woman's missionary activity. And with what loving response she has striven to meet that need. As a prominent writer on missions declares: "Then it is only in this generation that the length and breadth, the height and depth of woman's sphere as an evangeliser have been discovered, and so the saving efficacy of missionary effort has been well nigh doubled. So long as men only were commissioned, and their endeavors were held in honor, one half of the world was practically shut out from opportunities to hear of Christ. And it was not until women were despatched by the hundred and thousand to enter the homes, to teach the children, to nurse, to practice medicine and surgery, that the gospel had a fair chance to vanquish superstition and false faith. The women, and hence the homes, had been but slightly affected, so that the results were comparatively superficial, and the progress slow." The world is open to Christian women as it has never been before. She must write, for a literature must be created for the women of the East. She must teach, for the convert must be trained and the heathen won. She must evangelise, for her

feet alone can carry the good tidings of peace to her sisters in seclusion. For these reasons, our sisters are giving themselves, in increased numbers, to the heroic service of the Master in far off heathen fields. She has truly come into the kingdom for such a time as this.

Let me close by repeating the words of Mr. Dawson. "You cannot all find your mission in the slums, in the prison, in the hospital; but I will tell you what you can do,—you can attain the private sainthood of self-denial and sympathy; you can find some sick sister to whom your visit would be sunlight, some little child to be made cheerful with your love, some obscure spot of earth to be brightened with your charity. You cannot row out against the darkness of the night, as Grace Darling did, to rescue the shipwrecked; but you may find next door to you some forlorn soul, tossed in the wild storm of life, to succor and to save. You cannot find cloistered seclusion, as the virgins of the early church did, nor is it well you should; but you can make the nursery a cloister where the fruits of God ripen, and the store, the school, the home, a place where the fragrance of holiness may be felt."

My hands were filled with many things, that I did precious hold,  
As any treasure of a king's—silver, or gems, or gold.

The Master came and touched my hands (the scars were in his own),  
And at his feet my treasure sweet fell shattered, one by one.

"I must have empty hands," said he, "wherewith to work my work through thee."

My hands were stained with marks of toil, defiled with dust of earth;  
And I my work did oftentimes soil, and render little worth.

The Master came and touched my hands (and crimson were his own),  
But when, amazed, on mine I gazed, lo, every stain was gone.

"I must have cleansed hands," said he, "wherewith to work my works through thee."

My hands were growing feverish, and cumbered with much care;  
Trembling with haste and eagerness, nor folded oft in prayer.

The Master came and touched my hands (with healing in his own),  
And calm and still to do his will they grew—the fever gone.

"I must have quiet hands," said he, "wherewith to work my works for me."

My hands were strong in fancied strength but not in power divine,  
And bold to take up tasks at length, that were not his but mine.

The Master came and touched my hands (and might was in his own),  
But mine since then have powerless been, save his are laid thereon.

"And it is only thus," said he, "that I can work my works through thee."





## Why We Believe the Bible.

By Amos R. Wells.

### I.—HOW THE BIBLE CAME DOWN TO US.

*What sort of manuscripts were the originals of the Old Testament books?*

They were written with black ink on skin or parchment, each in one or more long strips or rolls. With the exception of a small part of some of the latest books, they were written in Hebrew, the consonants alone being used. It is these original manuscripts which were inspired. The vowel signs were added in the sixth or seventh century after Christ.

*What has become of these original manuscripts?*

They were all destroyed long ago, since the Jews would not tolerate soiled or worn-out copies of Scripture, but burned them or buried them. The oldest Old Testament manuscripts we have are copies made in the ninth century after Christ.

*What helps us to know, in doubtful points, just how the original manuscripts read?*

The Hebrew Targums, or Bible paraphrases, beginning before Christ. The voluminous Hebrew commentary, the Talmud. The valuable translations of the Old Testament into other languages, especially that into Greek, the Septuagint, made in Egypt about B.C. 250.

*What may give us confidence that we have the Old Testament essentially as it was originally written, in spite of all this copying of one manuscript from another?*

The extreme care with which the copies were made, especially those intended for the synagogues. The columns must be of exactly equal length and the words precisely on the line. The letters were carefully counted, and the omission of a single letter from a single word, or even the touching of two letters, would condemn a copy, if it was intended for reading in public worship. And imperfect copies were always destroyed.

*What sort of manuscripts were the originals of the New Testament books?*

They were written in Greek, and probably on the coarse, perishable paper made of the pith of the papyrus reed. It is no wonder that the originals long since crumbled to dust. Later, when the papyrus became scarce, vellum and parchment were substituted, and in the ninth century men began

to make a coarse paper from cotton rags. Slaves were employed as copyists at first, and thus the copies were low in price. In the middle ages the monks made their copies with the same loving care that the Hebrew scribes exercised toward the Old Testament manuscripts.

*What is the age of the oldest New Testament manuscripts we possess?*

We have two priceless manuscripts written in the fourth century, the Sinaitic (discovered in a convent on Mount Sinai and now in St. Petersburg) and that treasured in the library of the Vatican. In the British Museum is the Alexandrine manuscript, discovered in Egypt, made in the fifth century. No manuscript has yet been found earlier than these.

*Why should the fact that the oldest New Testament manuscripts are four centuries later than Christ not disturb us?*

Because we have far earlier and more numerous manuscripts of the New Testament than of any other ancient writing. If we doubt the New Testament on this score, we should reject Homer, the earliest complete manuscript of which is from the thirteenth century after Christ; and Herodotus, the earliest manuscript of whose writings is of the ninth century; while Virgil, Cicero, Plato, and all the other classics are scarcely better off, and far inferior to the New Testament in manuscript authentication.

*In doubtful points how are we helped to know just what the original New Testament manuscripts said?*

By the many quotations from the New Testament made by the early Christian writers, going back to the times immediately following the apostles; and by the early translations of the New Testament into other languages than Greek, such as the old Latin version of the second century, the Syriac version (possibly as old), and Jerome's Latin translation of the fourth century.

*What were the first Bibles in English?*

The translation of Jerome's Latin translation made by Wyclif and finished in 1382. Then, in 1525-30 the great translation of Tyndale from the Hebrew and Greek (but from late manuscripts). Then several independent translations came into use, so that, to remedy the confusion, the Author-

ised or King James Version of 1611 was carefully prepared. This was the one English Bible till our own day.

*Whence arose the need for a new translation?*

The discovery of the oldest New Testament manuscripts, of the fourth and fifth centuries, and much increased knowledge of the original texts derived from a study of ancient versions, quotations, and commentaries. This cleared up so many doubtful points that the Revised Version of 1881-5, followed by the American Version of 1901, may be held to be an almost perfect reproduction, in the English language, of the Hebrew and Greek Scriptures. We may use this version with entire confidence that we are getting the exact thoughts of the sacred writers.

*What bearing has the history thus outlined upon our faith in the Bible?*

It is a history whose like, or anything approaching it, is not to be related of any other book in the world, including the sacred books of other religions. The most scrupulous care in copying before the days of printing; the widest authentication by means of references, quotations, and translations beyond those vouchsafed to any other book; and the marvellous providential preservation and discovery of manuscripts more ancient and more numerous than we have of any other ancient volume,—all of this tends wonderfully to strengthen our faith in the written Word of God. This faith will be confirmed by the more detailed study we shall make in the papers that follow.—C.E. World.

Sorrows are often like clouds, which, though black when they are passing over us, when they are past become as if they were garments of God, thrown off in purple and gold along the sky.—H. W. Beecher.

The abiding presence of God is the heritage of every child of God. The Father never hides his face from his child. Sin hides it, and unbelief hides it; but the Father lets his love shine all the day on the face of his children.—Andrew Murray.

Self must be the fulcrum on which your prayer will rest, but it is not the power that lifts you heavenward. It is by looking out, and not in, by looking up, and not down, that a man escapes from the bondage of sin into the peace and liberty of the sons of God.—Dr. Washington Gladden.

The man that wrapped his talent in the napkin and said: "Lo! there thou hast that is thine," was too sanguine. There was never an unused talent rolled up in a handkerchief yet, but when it was taken out and put into the scales it was lighter than when it was committed to the keeping of the earth.—Dr. Maclaren.





## Queensland.

**ROSEWOOD.**—Good meetings last Lord's day. L. A. Hoskins, of Toowoomba, was a visitor with us, and in the absence of our evangelist, who was at Mt. Walker and Rosevale, Bro. Hoskins gave us a helpful exhortation in the morning, and at night preached the gospel to a very attentive audience. We are going forward in this field, and hope soon to see a great ingathering for the Master.—T.G.M., March 30.

**ROSEVALE.**—The eleventh annual Sisters' Conference was held at Rosewood on March 17. Although the roads were very wet from all the rains, a large number of sisters assembled. The meeting was opened by Scripture reading and prayer by the President, after which the President welcomed all the visiting sisters. The Secretary read the minutes of last Conference, which were confirmed. A friendly discussion took place concerning the sisters' penny per week collections. Three churches only responded, and £4/8/- was handed to our Treasurer, Sister Jessen, senr. It was decided that a sisters' meeting be held in September. All the officers were re-elected. Sister Berlin, Rosewood, President; Vice-Presidents, Sisters Jessen and Christensen; Secretary, Sister Primus; Sister Jessen, senr., Treasurer. Collectors for penny per week: Marburg, Sister Buhse; Rosewood, Sister Zahl; Mt. Walker, Sister Jenner; Rosevale, Sister Christensen. Sisters Bowls and Mason, essayists to September meeting. Greetings were received from the N.S.W. sisters, and much appreciated. An essay was read by our young Sister Zahl, entitled "Sin," and one by Sister E. Primus, entitled, "The Church of Christ." Both sisters were given much encouragement by all the sisters present for their splendid papers. A collection was taken up and handed to Secretary, the amount being 3/-. Thus closed the best Sisters' Conference yet held in West Moreton. A spirit of unity was shown by every sister present. Love and harmony prevailed throughout.—Mrs. Primus, March 31.

**WEST MORETON.**—On Easter Monday we held a picnic to celebrate the anniversary of the opening of the chapel at Mt. Walker. About 200 gathered together during the day and evening. Several visiting brethren from other churches came and gave us their help, for which we are very thankful. Included amongst these were L. Gole and J. I. Mudford, of Brisbane. The former gave us a nice address in the afternoon meeting, and the latter two splendid addresses, one in the afternoon and also at the evening meeting. L. A. Hoskins, Toowoomba, also gave an address, and some splendid solos were much appreciated by all. Altogether a most profitable time was spent. We shall always be glad to have visiting brethren give us a call on their way through. We have a nice building here, just 12 months opened. We have paid £160 off the debt, and hope to clear it all off this year. Only £120 remains to be paid on it. Prospects are very bright. We have a large number of young people, who take great interest in the work.—T.G.M.

**WALLUMBILLA.**—The Lord's day School anniversary was celebrated last Sunday and the Monday following, and was a great success. We were cheered by the presence of our Bro. and Sister Witty, and four of their family, three of whom are members of the church, and the encouraging words our brother gave utterance to. The earnest manner that Sister Hembrow and her family worked for the interests of the school calls for our gratitude. Our sister has six in

her family, four of whom are members with us, and live members, too. There was a full house at the gospel service, and we believe good was done. The writer spoke from the words, "They hated me without a cause." It is cheering to know that from our small school during the past four years 11 of the scholars have obeyed the Saviour and joined the church.—J.C., March 2.

## Tasmania.

**LAUNCESTON.**—Bro. Moffit's addresses on the Sabbath question have created a good deal of interest and enquiry, and have now taken the form of a debate with Pastor Butz. Each disputant occupies two nights a week in replying to each other, and a good spirit is shown on both sides. Bro. Moffit is receiving the congratulations not only of the brotherhood, but of many outsiders for the masterly way he handles the question. On Sunday evening he perhaps established a record for the brotherhood throughout the Commonwealth by speaking till 5 minutes past nine to an audience which seemed spellbound by his masterly criticism of the seventh day position. In Bro. Moffit the brotherhood have an invaluable champion on matters concerning our plea. Visitors this month were Sister Wall, from Collingwood, and Bren. D. Reid and Carnaby, from Lygon-st.—J.E.T., March 29.

## New Zealand.

**OAMARU.**—The building campaign is progressing well; over £300 now promised. A sale of work estimated to bring in well over £100 is arranged for the end of April. Two brethren with property, not able to contribute at present, have generously bequeathed £100 each. The church section has been sold, and another one, larger, higher, and much more desirable in every way, has been secured. Bro. McDonald hopes to commence building operations early in winter. One baptism last Wednesday evening.—W.K., March 25.

## New South Wales.

**BROKEN HILL.**—Since last report we have had some good meetings. The chapel is usually full at the evening service. Have had to get extra seats made. On the 13th, at the close of Bro. Tuck's address, four made the good confession; on the 20th five others took their stand for Christ. All have been baptised and received into fellowship, making a total of 16 for the quarter. On account of so many of our members being out of work through the coal strike, and cash being short, we did not take up the Home Mission collection on the allotted date, but decided to wait until a later date, when we hope things will be better for us all. In Broken Hill report of March 17, a slight error occurred in S.S. report, which should read from 52 to 159; increase 107.—R. House.

**LISMORE.**—Owing to heavy and continuous rains, the roads have become almost impassable, and there have been consequently reduced attendances. However, the weather appears to be clearing, and we anticipate better things. Splendid congregations were present last Lord's day. The evening service was in memoriam to Bro. Robt.

Hislop. Bro. Saunders preached to a good audience on the theme, "The Empty Tomb." The hymns sung were all favorites of Bro. Hislop. We congratulate our brethren and sisters at Keerrong on setting up the Lord's table there. It is one of our bright points. The District Evangelisation Committee met on Wednesday last, 23rd, and plans were laid for furthering the work. It was decided to endeavor to hold a District Conference in September, so that the Lord's work in this great district may be extended.—E. A. Parker, March 29.

**MOSMAN.**—Good meetings again on Lord's day, the 3rd. Prospects still bright. Bro. Vereco gave a special address to the Bible School this afternoon. At the gospel meeting one of the Bible School scholars made the good confession, the first-fruits of Bro. Vereco's ministry with us.—G.H.O., April 3.

**CHINESE MISSION, SYDNEY.**—We are pleased to report that good meetings are being held, and much interest shown since our Bro. Jame's advent among us here. Both morning and evening services are well attended, and one came forward and made the good confession, Sunday, 3rd inst.—E. J. Priddeth.

**ENMORE.**—Splendid meetings all day. Pleased to have Bro. Mudge, preacher from the Auburn church. He gave a splendid exhortation. G. T. Walden preached the gospel at night to a big meeting, and very attentive audience. His efforts were crowned with success. At the close of his inspiring address six made the good confession, four men and two women.—W. D. Rankine, April 3.

## South Australia.

**MAYLANDS.**—Splendid meetings on April 3. One brother restored and added to this church. Through the kindness of the Norwood officers, S. G. Griffith has consented to hold a two weeks' gospel mission, commencing April 10, with G. D. Wright as singing conductor. We ask for the prayers of the brotherhood, and attendance of those within distance.—R.L.A.

**HINDMARSH.**—On March 23 there was a large gathering in the church to witness the marriage ceremony of G. Wilson (who was an old Sunday School scholar and worker; he was also one of the inaugurators of the West-st. mission, and is now in charge of the Church of Christ at Ports Pirie and Germein), to Sister L. Parsonson, who has been connected with the church and school for a number of years, and has always taken a keen interest in the various organisations of the church and school, and will be missed from the band of quiet workers in the Master's cause here. The newly wed couple carry with them to their new sphere of labor the best wishes of the members for their future welfare, and we trust they will be spared many years to a life of usefulness. The church was tastefully decorated for the occasion, and the ceremony was performed by I. A. Paternoster, after which a pleasant evening was spent in the lecture hall.—J. W. Snook.

**BALAKLAVA.**—On Easter Monday the annual Sunday School picnic was held in Bro. Roediger's paddock at Brightwood. The weather being perfect for an outing, a good number of parents were present, and a very enjoyable time was spent. This morning Bro. Day extended the right hand of fellowship to two sisters who were immersed last Tuesday evening. Prospects for future are bright.—A. W. Paterson, April 3.

**MALLALA.**—On Sunday, March 27, we held our harvest festival. Among the visitors was D. Thorpe, from Unley. Bro. Thorpe addressed in the morning, and Bro. James Holloway of Melbourne in the afternoon and evening. Meetings well attended. On Easter Monday we held our Sunday School picnic, and had a very enjoyable time. Bro. Holloway addressed the church this morning, and gave a splendid address this evening.—A. W. Harris, April 3.

**OWEN.**—Three confessions to-night, two ladies and one young man, B. Manning preaching; subject, "How shall we escape if we neglect so great



salvation?" This makes eight additions since December. Bro. and Sister T. Burt, son and daughter, and Miss Pomeroy, from York church, Meetings good, and church progressing.

**TUMBY BAY.**—The writer began work here on March 20, meeting in the morning at Tumby; afternoon went by motor car 20 miles to Butler; held a service there, then motored 10 miles to Yaran-yacka, where a gospel service was held. From there came back to Tumby Bay. Thus covered 50 miles, and had encouraging meetings. Prospects good for a substantial cause being established on the West Coast.—R.H., Feb. 29.

**PORT PIRIE.**—The Sunday School anniversary services were held on Lord's day, March 20, and Tuesday, 22nd. On the Sunday afternoon the service of song, "Singing Jim," was rendered by the scholars, under the conductorship of Will. C. Beiler. The singing was highly commented upon by those present. It showed that great patience had been shown in the training of the scholars. In the evening there was a splendid attendance. On the Tuesday evening, the service of song was repeated. Geo. Wilson read the connective readings, and Miss Pearl Palmer officiated at the organ. On the 27th there was a splendid evening attendance, and at the close a lad, who some months ago confessed, was immersed. Our evangelist had a fortnight's leave granted him. On the 23rd he was united in marriage to Sister Parsonson, of Hindmarsh. We give them our hearty congratulations.—W.T.M.

**NORWOOD.**—Anniversary services passed off successfully. Bro. Paternoster, from Hindmarsh, took the morning service, and Bro. Griffith preached in the evening, the attendance at each service being good. The tea and public meeting was held on Thursday, but only moderately attended, probably owing to the nearness of Easter-tide, but the addresses by Bren. Griffith, Morrow and Horsell were splendid, and were much appreciated. The church reports presented by the secretary gave the following additions: by faith and baptism, 67; letter, 8; formerly immersed, 3; total, 78. Dismissed by letter, 45 (34 going to the new church at Maylands), while 7 have been removed by death, leaving net increase of 26, and a church membership of 813. The choir assisted with suitable selections at all the services. To-day our meetings were not quite so large as usual, many being away on holiday. Several visitors met with us.—G.H.J., March 27.

**HINDMARSH.**—Tuesday, March 29, a farewell social was tendered by the church to several of the brethren and sisters who are leaving us. I. A. Paternoster presided over a large gathering. T. H. Brooker, on behalf of the church, wished the departing guests farewell, and stated that there seemed quite an exodus of members from amongst us. The following are leaving us:—Mr. and Mrs. A. J. Walkley, Mr. and Mrs. W. Walkley, and Miss E. Bartlett, on a trip to England; Mrs. G. Wilson, leaving for Pt. Pirie; Miss E. Goodall, to reside in the country, and Miss E. Reeves, to West Australia. Other speakers were Mr. G. Duncan, deputy superintendent of the S.S., who took advantage of the occasion to make a presentation to Mrs. G. Wilson and Miss E. Goodall on behalf of the school. A. Dodson spoke on behalf of the West-st. mission, R. Hindley from the choir, and Mrs. R. Young the Senior and Junior Dorcas Societies. Special reference was made to the assistance rendered in various ways to the church by the departing guests. A. J. Walkley, E. Bartlett, G. Wilson, J. Roberts and G. Duncan responded on behalf of the guests. A programme of music was carried out by Miss E. Weeks, Mrs. A. Edquist, the Misses Duncan and R. Hindley. G. Duncan, on behalf of the Sunday School, made use of the occasion to make a presentation to F. Milton in appreciation of his services as secretary of the school. Light refreshments were then handed round, and a very enjoyable evening concluded with a vote of thanks to the ladies who had worked so energetically to make the gathering a success. April 3.—One confession and baptism during the week. In the absence of our evangelist, who is conducting a mission at the Mile End church, D. A. Ewers addressed the church at the breaking of bread. 6.30,

G. Wilson gave a good address on "The Exaltation of Christ." Good attendances at both meetings.—J. W. Snook.

## Victoria.

**COLLINGWOOD.**—Splendid meeting on Easter Sunday evening; about 250 present. A. W. Connor preached a very earnest sermon, resulting in one confession. On Tuesday evening a church social was arranged in order for the members to meet Bro. and Sister Connor Bro. Connor being welcomed on behalf of the church by A. D. Strongman, evangelist, suitably responded, expressing gratification at the number of old friends present. A pleasing feature of the evening was the presentation to Bro. Connor of an autograph book, containing also local views. The presentation was made by the secretary, W. J. Brooker, on behalf of the members of the church. This was a genuine surprise for the guest of the evening. Justice was then done to the good things provided, and the meeting was brought to a close by singing "God be with you till we meet again." One baptism and one confession last Sunday evening. A. D. Strongman preaching.—W. J. Brooker.

**BENDIGO.**—During the past fortnight our evangelist has been unable to do the preaching, owing to illness, which we all very much regret, but am glad to report that he is fast improving. Bren. Hattwell and T. J. Cook have done the preaching very acceptably. During the past month we have had to say farewell to our organist at Golden Square, Sister J. Upstill, also to our worker for the Master, Bro. D. Stewart, the marriage of whom will be our loss, but the gain of the brethren at Castlemaine. They take away our best wishes, trusting the union will be a happy and prosperous one for all.—J.S.

**NORTH MELBOURNE.**—On Lord's day, March 27, we had the pleasure of receiving two by letter, Bro. Burnett Martin, from the church at St. Kilda, and Sister Mrs. Martin, by letter from brethren in Dublin, Ireland. The cause is quietly progressing, but additions are not frequent.—G., April 4.

**BRUNSWICK.**—The church has been built up by exhortations from W. W. White, of Brim, and Allan Stewart. The gospel has been proclaimed by Wm. Smedley and Robert Lochhead, the latter taking one confession and afterwards baptised him. Altogether five have been received in, one being by letter. We intend holding a public meeting on 27th inst. to welcome our new evangelist, W. Uren. All readers invited.—W.T., April 4.

**EMERALD.**—Fine meetings last Lord's day. E. Edwards from Bordertown gave a fine exhortation on "He that Overcometh." Bro. Comer has accepted an engagement with the church here. One received into fellowship.—W. Bolduan, April 4.

**SOUTH YARRA.**—Amongst our visitors on March 27 was Sister Glendenning, Dawson-st., Ballarat. F. G. Dunn exhorted. One was received into fellowship. Good attendance at gospel meeting. W. H. Nightingale's subject, "To whom shall we go?" April 3, 117 broke bread. One baptised believer was received into fellowship. W. Nightingale gave a rousing address, and in the evening there was a good gathering, Bro. Nightingale's subject being "Sin." Amongst our visitors were Bro. Bell, from the College of the Bible, and Alec. McClure, Berwick. One was received into fellowship at the after meeting for breaking of bread. Open-air meetings are still carried on, Bro. Hall assisting.—T.M., April 4.

**DANDENONG.**—There have been two added since our mission. On Wednesday evening a social gathering was held to bid good-bye to Mrs. and the Misses Hart, who have left us to reside in East Melbourne. We greatly regret the departure of such devoted efficient workers. In various capacities in the church, the choir, the C.E. Society, and Bible School they used their fine talents with distinction. The church presented Mrs. Hart with a fine tea-set. A love token in the shape of a music case was given to

Miss Ella Hart from the choir, and one from the Bible School to Miss Hilda. Our sisters will be greatly missed. They take membership to Lygon-st.—H. Gray, April 4.

**BERWICK.**—Two good meetings by Bro. Johnston yesterday. We were encouraged in the evening by one young girl coming forward and proving the good of "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." S.S. anniversary on April 17 and 18.

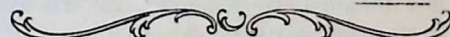
**CARLTON (Lygon-st.).**—Fine meetings both services. Sister Chapple, from Shepparton, and Bro. Bryden, from North Sydney, fellowshipped with us. We were pleased to receive three by letter—Sister Hart and daughters (Ella and Hilda), from the church at Dandenong. Bro. Kingsbury exhorted the church in the morning, and also preached at night. Subject, "Prerequisites of Baptism." Splendid interest.—J.McC.

**WILLIAMSTOWN.**—H. G. Peacock occupied the platform this evening in the absence of R. Enniss, who is in Adelaide for a fortnight. A fine meeting. On Thursday, March 24, Sister E. E. Payne was married to Mr. F. Gawne, of Yarraville. Bro. Peacock officiated in the absence of Bro. Enniss, and was assisted by Mr. Chambers, Presbyterian minister of Yarraville. Sister Payne was a member of the church in Maryborough, Queensland, and was highly esteemed for her works' sake. We pray the union may be richly blessed of God.—S.R.F., April 3.

**NORTH CARLTON.**—The meetings are still keeping up nicely, and a good interest maintained. Since last report there have been five decisions, four of whom are from the Bible School.—H.S., April 4.

**MIDDLE PARK.**—We have to report splendid meetings at all our recent services. On Lord's day evening our building was full. Bro. Harward is giving us splendid addresses, and many strangers are becoming interested in us. We have had over 40 present at our mid-week prayer meetings. About 70 present at breaking of bread, 25 at our first "Training for Service" class, meeting after Sunday School last Lord's day.—J.S.M.

**GEELONG.**—Gifford Gordon commenced his labors with the church here on Sunday, and in the evening drew one of the largest audiences yet seen in our building. We are hoping for good times ahead.—H. Lofts.



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# New South Wales Conference.

A Christian Eneavor Rally, arranged by the C.E. Union, was held in Enmore Tabernacle, on Wednesday, March 23, over which J. Colbourne presided, and at which J. J. Franklyn gave an address. There was a good attendance, and the young people manifested a good deal of interest. One feature was the five minutes' reports by young men on behalf of their respective societies.

On Thursday evening a Temperance and No License meeting was held. The attendance was fair, and two magnificent addresses were delivered by R. B. S. Hammond and J. J. Franklyn.

Friday's work was commenced with a devotional service, which was led by J. Crawford, and at which Chas. Watt delivered a splendid address, showing that such gatherings as these were justified by the great plea we are urging, by the needs of our fellowmen, and by the fact that we have been made co-laborers with God.

The President, G. T. Walden, took the chair at 10.30, and conducted the business in his usual capable manner. The churches at Casino and Killabakh were admitted into the co-operation. Greetings were received from several of the States and from a number of individuals, which were much appreciated. A welcome was extended to visitors and the evangelists who had come to labor in the State during the year. The former consisted of Bro. and Sister Page, from Nelson, N.Z., Sister Jabez Edwards, from Auckland, N.Z., and Bro. and Sister Purdy from the New Hebrides. The latter were S. H. Mudge, Chas. Watt, J. J. Franklyn and Geo. D. Verco, each of whom responded in a few well chosen words.

## PRESIDENT'S ADDRESS.

He said there were four pegs on which he desired to hang a few thoughts, two of which had been given to him by a Baptist brother—Pearce Carey. These were—1. The sturdy independence of the churches of Christ. The speaker trusted that this would continue, and that the churches would not only adhere to the principle of not taking support from the world, but would manifest, as in pioneer days, sturdy independence in each congregation, not always wanting something to lean against. 2. The evangelistic fervor of the churches, which he prayed might always be. 3. The need of shepherding the converts. He urged that this was the duty of every member, and that each ought to try to retain in the church somebody else. 4. The work for us to do in N.S.W. Under this heading a powerful plea was made for a forward movement; he pleaded that some of the wealthier brethren should aim to support an evangelist each, through the H.M. Fund. We want living link men and churches.

A. E. Illingworth feelingly read the Obituary Report, which disclosed 23 deaths, 12

of whom were over 70 years of age. The assembled brethren then joined in singing the chorus of a suitable hymn, the verses being sung by Bro. Clay as a solo, and John Kingsbury led in prayer.

The Executive and Home Missionary Reports were considered and adopted. The future work suggestions were handed over to the incoming Committee.

The election of officers and committees resulted as follows:—

President, J. Stimson.

Vice-President, J. J. Franklyn.

Secretary, A. W. Shearston.

Assistant Secretary, R. E. Jeffery.

Treasurer, Chas. J. Lea.

Home Missionary Committee—E. J. Hilder, L. Rossell, A. E. Illingworth, G. Arnot, G. Stimson, G. T. Walden, and A. Brown.

Foreign Missionary Committee—G. T. Walden, E. Gole, J. Colbourne, S. H. Mudge, S. Gole, G. H. Browne, and G. Morton. Three sisters to be appointed by the Sisters' Conference.

Temperance Committee—T. Morton, H. G. Payne, A. E. Illingworth, G. Logan, J. J. Franklyn, G. H. Browne, and Chas. Watt.

Bible Schools Committee—F. Steer, T. C. Walker, W. H. Clay, J. J. Franklyn, S. Gole and W. A. Smith.

The afternoon devotional service was led by Bro. W. McKnight.

A largely attended and enthusiastic Home Missionary Rally was held in the evening. From 7.15 to 7.45 T. C. Walker led a song service. At 7.45 the meeting commenced, during which Enmore choir, reinforced by a few singers from sister churches, rendered some anthems under the baton of J. Lockley, with P. W. Dixon at the organ. The addresses delivered were as follows:—

"City Church Reasons for Home Missions," G. D. Verco.

"Home" is one of the sweetest words in the human tongue. We have similar feelings towards the land of our birth, as we have towards home. We are ready to make sacrifices in her interests; so we have Home Missions. First reason, we must follow the Christ plan. Begin at Jerusalem. The reason for this plan may have been that the Jews were best able to receive the gospel, or that they were not pure in spite of their advantages. While we hear the "Go ye into all the world" of the Saviour there are still fields in the home land that need the gospel. We should follow the Christ plan and give attention to Home Missions. Second reason, the patriotic plan. Paul earnestly desired the salvation of Israel. Soldiers fighting and politicians legislating give themselves for the best interests of their country, so should we sacrifice for Christ. The greatest need of our country is right-

eousness, that we may be saved—to extend the gospel to lands which knew it not. Because we seek the greatest good of our country we should give our attention to Home Missions. Third reason. In the city there are the greatest advantages for the obtaining of education and culture. We have educational and religious advantages which we should seek to share with the country. Many people unite with city churches, and before long remove to the country in isolation, and are lost in denominationalism, or lost entirely to Christianity. Effective Home Missions would save many. Fourth reason. The prosperity of the work in the home lands helps the work in foreign fields. Bro. Strutton has said we have no idea how success at home helps the work in the foreign field. The foreign missionary is encouraged by success at home. It puts heart into him because of his connection with the cause which is winning its way in the home land. The same gospel wins abroad as at home. For all the reasons given the city churches should support Home Missions.

"Christians' Reasons for Home Missions," T. Hagger.

1. The Obedience Reason. Christ said, "Go into all the world and preach the gospel unto every creature." He instructed the disciples as to the plan of campaign. Jerusalem, Judea, Samaria, the uttermost parts of the earth. The same plan will win today. Obedience to Christ demands that this State shall be evangelised by the people content to be known as Christians only. Christ was moved by a great passion before his incarnation and when on the earth. He has a longing desire that men might be brought to his feet. He thought no suffering and sacrifice too great. After laying down his life for the redemption of the world, he said to his disciples, "Now, I have died, you go and tell the story." Can we—dare we—say No? God forbid. Rather say, "Thy commands shall be obeyed." Experience and God's Word teach that the dying and dead churches are the disobedient churches. The spirit of missions is the spirit of life. No church or Christian can live in the highest sense without possessing the spirit of missions. Launch out into the deep waters of Home and Foreign Missions or become a dying and dead people. 2. The Sympathetic Reason. A manifestation of sympathy for those in need and to help the needy is Christianity. Jesus came all the way from glory to Golgotha to save the world. As we have realised that Jesus is the one thing needed in human life, we should go out and preach him to those who need him. 3. The Love Reason. Love is greater than obedience and sympathy, for out of love comes both. Stanley was told to find Livingstone, regardless of expense. We should go out and preach Jesus regardless of cost. Last year the collection at the Home Mission Rally was £176. It was a good start for the year; we want a better start this year. Already two promises of 1000/- each have been obtained, conditional



April 7, 1910

# The Australian Christian



on eight other similar sums being donated. 1d. per week from everybody in the room would mean £125 per annum. The great demand of the hour is a forward Home Mission movement.

"Country Reasons for Home Missions," S. H. Mudge.

1. Appreciation. Country members give to Home Missions because they appreciate the assistance they have received from the Committee. They will tell you that they owe much to the Committee. Because they have found that Home Missions have helped them, they help in their turn. It is good to be appreciative. There is no sin greater than the sin of ingratitude. Those who have attended the business sessions of the Conference have heard how much some country churches are in need of assistance. They, when they have been firmly established, will help others. 2. Because Home Missions are safe. In business, as in Home Missions, people ask concerning financial ventures, "Is it safe?" Does any one know a church that has died because it gave too much to the work of the Lord? A colored preacher in answering this question, said he would make a pilgrimage to such a place and inscribe on its moss covered ruins, "Blessed are the dead who die in the Lord." It is safe to give to the Home Mission Committee. You may rely on the best use being made of the money. The feelings, judging by their contributions, of some Christians, resemble those of the little girl at the Zoo who asked, "Mr. Keeper, will it hurt the elephant if I give him a currant out of my bun?" There should be no fear. 3. Because they realise as Christians that they should believe in progressive work. It is difficult to understand how a church can be satisfied, no matter what its condition may be. They should go forward as the children of Israel were commanded to do. "Lift up your eyes and look on the fields, for they are white unto harvest." We read, "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." We might easily imagine the Saviour saying, "Pray and pay, that laborers may go forth into the harvest."

An offering, which amounted in cash and promises to £190/17/6, was taken up.

Conference resumed at 2 p.m. on Saturday when a devotional service was led by H. B. Robbins, and J. Clydesdale delivered an earnest address. Business was resumed at 2.30, when the reports of the Temperance, Foreign Missionary and Bible Schools Committees were discussed and adopted.

The constitution was amended to provide for the Organising Secretary having a seat on the Executive; also to do away with Conference fees, and in future to simply write each church to contribute toward the expenses of the meeting of Conference.

Resolutions were carried to send greetings to the Christians on Pentecost and Oba Islands, and to send a letter of sympathy to Bro. and Sister Wooster, of Canley Vale, in their trials.

Bro. Rossell made an appeal for the Conference Building Fund, and several pounds were at once promised. It was pointed out that it was important to get the churches that are organised into buildings of their own.

The Sunday Schools Demonstration.—This was held on Saturday evening in the City Temple, and was a splendid and interesting meeting, at which Geo. D. Verco gave an address on "Youth: its place in our conquest for Christ."

The Conference Sermon was preached on Lord's day afternoon, before a good audience, in the City Temple. The meeting was presided over by J. Stimson; the singing was led by T. C. Walker, and Bro. J. Hindle read the Scripture lesson. Bro. Franklyn was the preacher, and he commenced by saying that the effort of that afternoon was designated a sermon, for he knew that the world was sick of sermons, and he thought the church was also. His theme was "Are we up to the Standard?" and was based on Matt. 28: 20. It was an earnest, practical address, and was much appreciated.

Monday, the Conference picnic was held at Parramatta Park, but it was not a brilliant success, doubtless owing to the showery weather and the largeness of the park, which caused the brethren to get very much scattered. A team of cricketers played the Ashwood Ltd. team and badly beat them.

On Monday night Enmore Tabernacle was crowded to hear Thos. Hagger's lantern lecture on "The Divine Plea and Pleaders in Other Lands."

Tuesday evening the Conference was brought to a close by a very large and enthusiastic Foreign Mission Rally, over which A. E. Illingworth presided. Bro. Purdy gave an address on the work in the New Hebrides, which was highly interesting, and some biograph pictures illustrating Foreign Missionary work were shown. The schools of Erskineville and Lilyville rendered choruses. A collection of promises was taken up, which amounted to £67/14/1½.

Another N.S.W. Conference is over, and another year's work has been begun; may the Lord lead and guide, that at the close thereof we may all rejoice over greater victories than ever before.

## N.S.W. Sisters' Conference.

The 16th Annual Conference was held in the Enmore Tabernacle on Tuesday, March 22. The morning devotional service was led by Mrs. J. J. Franklyn, during which Mrs. Hackshall rendered a solo.

The election of officers resulted as follows:—

President, Miss Marshman.  
Vice-Presidents, Mesdames Maston, Jones, and Walden.  
Cor. Secretary, Mrs. T. J. Andrews.  
Rec. Secretary, Mrs. E. Morris.

Treasurer, Mrs. N. Morrison.

Superintendents of the various departments of work were appointed as follows: Obituary, Mrs. Lea; Home Missions, Mrs. Hagger; Dorcas, Mrs. Edwards; Bible Schools, Mrs. Watt; Prayer Meetings, Mrs. Fox; Hospital Visitation, Mrs. Potter; Temperance, Mrs. Campbell; Foreign Missions, Mrs. Rossell; Isolated Sisters, Mrs. Macindoe; Press, Mrs. Shearston.

The afternoon devotional service was led by Mrs. Hagger, after which Mrs. Jones extended a welcome to sisters from the country and elsewhere, which was responded to by Mrs. Edwards, from New Zealand, and Mrs. Butler from Mungindi. The rest of the afternoon was occupied with the President's address on "Hope," and the presentation and adoption of the various reports, and a paper by Mrs. T. J. Andrews, entitled, "A Brief Sketch of the Sisters' Conference." (Printed on page 234.)

At 7.30 a devotional service was conducted by Mrs. Fox, during which Mrs. Ball rendered a solo. At 8 o'clock the President resumed the chair, and greetings were read from the sisters of other States, and the General Conference of N.S.W. The programme was contributed to by the Enmore quartette party and choir, Miss Keam, Miss Stella V. Kingsbury, Mr. Tingate, and Misses Campbell and Alberthsen. Papers were read on "The duty of the Christian in relation to the use of intoxicating drink," and "The Women of the Gospels"; the former was by Mrs. Hagger, senr., of Victoria, and was read by Miss Valerie Kingsbury, and the latter was by Mrs. Maston.

Mrs. Ashwood introduced the officers for the new year, and an enjoyable Conference was brought to a close at 9.30 p.m. Mrs. Mitchellhill acted as accompanist throughout the day, and lunch and tea were provided in the schoolroom by the Sisters' Catering Committee, of which Mrs. A. Morris is superintendent.

On Wednesday afternoon Sister Ashwood entertained a large number at afternoon tea at her residence in honor of the 90th birthday of her mother—Mrs. Morris. Sister Morris is hale and hearty, and has been a member of the church for very many years.

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# Here & There.

## N.S.W. CONFERENCE JOTTINGS.

The Home Mission Rally was well attended. The speeches and singing were excellent.

The greetings from the other States and interested individuals were much appreciated.

The devotional service was well attended, and C. Watt's address was in the best spirit, and struck a wise keynote.

Bro. Walden's eulogy of the work of Bro. Payne and T. Hagger as Organising Secretaries was well deserved and timely.

Bro. Walden may be credited with using the most striking words in the Conference, namely, "Spiritual Philoprogenitiveness."

The Sisters' Conference unanimously decided to educate a Bible woman in connection with Sister Tonkin's work in China.

One could not help making comparison with the meeting of last Conference, when so many Interstate visitors were present.

Foreign Mission enthusiasm is rapidly rising in N.S.W.: the work of Geo. T. Walden as Secretary has not a little to do with this.

An apt quotation was used by the H.M. Treasurer when he said, in reference to finance, "Mercy drops round us as falling, but for the showers we plead."

The Temperance Committee's report secured a very general discussion, the feeling in favor of total abstinence and No License being unanimous and vigorous.

There is a growing spirit of fellowship manifest at the Conference, and this is worth a great deal more to the general welfare of the brotherhood than the mere discussions of business.

There was a quiet determination to do all possible to extend the work. Although there was not the excitement of the Centennial year, there was steadiness and earnestness which was good to see.

The President was in happy vein throughout the day, especially in the delivery of his Presidential address. In an intensely earnest manner he pleaded for the watchful care of new converts.

G. D. Verco said he had been wandering in a far country, but had come home. If a few more "prodigals" came to themselves in like manner there would be no scarcity of preachers among the Australian churches.

According to Bro. Robbins, "cliques" in churches are a curse. One clique makes another clique, then each clique commences to pull the other to pieces, till at last both cliques are in ruins and the church destroyed.

At several of the Conference meetings earnest prayers were offered for Bro. and Sister Filmer, of Pentecost, that they might be blessed, and that their health might be restored and preserved. N.S.W. disciples take a deep interest in the island work.

"A mother was travelling in a tram with a little boy, who like most youngsters was on the move the whole time. A gruff old gentleman in the corner asked the mother to keep the boy still; the mother replied, 'I don't think I'll be able to do so until I get to the hospital; yesterday he swallowed a spoon, and he has been on the stir ever since.'"—J. J. Franklyn, at the C.E. Rally.

Four splendid meetings on Sunday at Warrnambool, and one confession at night.

One confession at Auburn, N.S.W., on March 20, the mother of Sister S. H. Mudge.

A meeting of the Victorian Temperance Committee elected at Conference will be held on Monday, 11th inst., at W. C. Thurgood's, Swanston-st., at 8 o'clock.

Thos. Hagger's address for the next few weeks will be P.O. June, N.S.W.

Work has been commenced with the meeting house at Hornsby, N.S.W.; it is expected that it will be opened about June.

A tent mission was continued at June, N.S.W., last Lord's day; a good meeting at night, more than two-thirds of which were men.

W. Uren, formerly of Boonah, Queensland, and Inverell, N.S.W., has accepted an engagement with the church at Brunswick, Victoria.

By some oversight in the N.S.W. Conference reports the church at Petersham was omitted from the "Digest of Letters." J. Clydesdale has labored there, and a number have been added to the saved.

Through a misunderstanding it was reported in the Horsham news from the field that a brother recently baptised was formerly a Methodist local preacher. The latter part of the statement was not correct.

J. Clydesdale will close his labors at Petersham, N.S.W., on April 10, and will take charge of the singing in the June tent mission on week nights, preaching at Wagga each Lord's day. At the close of the June mission he will settle down to regular work in the Wagga-June-Marrar district.

S.S. Union, Vic.—Final meeting for 1909-10. All delegates are requested to attend this meeting, on Monday, April 11, at 8 p.m., in the New Hall, Swanston-st. Business: To consider rules for examination, to appoint auditors, and to fix date of annual business meeting, etc., etc.—J. Y. Potts, Hon. Sec.

At the Central Teacher Training Class, held in the lecture hall of the Swanston-st. chapel on Monday night, about eighty persons were present. C. M. Gordon, who is conducting the class, gave an introductory address, and next Monday the first lesson in Moninger's "Training for Service," will be the subject of study.

The Victorian Home Mission Committee have offered the position of Sunday School Organising Secretary and Evangelist to H. Swain. For the present only part of his time will be given to the work, but even under those circumstances we expect to hear of good results. It is a beginning in the right direction, and eventually will lead to greater things.

The N.S.W. Home Mission Committee has issued a number of little books by means of which shillings can be collected from brethren for Home Missions: the Organising Secretary ("Bigna," Francis-st., Marrickville) will be glad to send one or more to any brother or sister who is willing to make an effort to increase the Home Missionary income in this way.

When the theory was first advanced, by some brilliant writers of the "new school" of theology, that the historical records of the Old Testament were largely of Babylonish origin, Bible lovers were at a loss how to meet such an attack. It was boldly claimed by the writers in question that the Bible, as a whole, was borrowed from Babylonian literature, and that the narratives of the Creation, the Deluge, and the Tower of Babel, had all been deciphered in Babylonian tablets of a date contemporary with Abram. "It all seemed very conclusive," remarks a writer in the *American Christian Herald*, but the peculiar thing about such claims, as about all others from similar sources, is that they rest upon insecure foundations, being largely guess-work. It is not surprising, therefore, to find the Babylonian theory utterly demolished by later discoveries, which are described in a book just issued by one of the leading Bible scholars in America, Dr. Albert T. Clay, Professor of Semitic Philology and Archaeology of the University of Pennsylvania. His work, which is entitled "Amurru, the Home of the Ancient Semites," shows conclusively that the religion and culture of ancient Israel are not of Babylonish origin. He has made extensive research among the earliest Aramaic, Egyptian, and Amoritic remains, and the result has been to demonstrate the authenticity of Bible history.

One confession at North Sydney, and one at Erskineville, N.S.W., on Lord's day, March 27.

The address of the new Secretary of the New South Wales Conference is: A. W. Shearson, "Illinois," The Avenue, Strathfield, Sydney.

Such fields as Balmain, Maitland, Wellington, Orange, Dubbo, Kempsey, and the McLeay river district are waiting for the N.S.W. Home Mission Fund to do work in them.

I. A. Paternoster commenced a mission in connection with the Mile End church, S.A., last Sunday night. There was an encouraging attendance, and good results are confidently hoped for.

A brother called on the N.S.W. Home Missionary Organising Secretary the other day, offering to support an evangelist through the Committee for some field in the State for a year. Who'll be the next to undertake the support of a man?

During the sessions of the N.S.W. Conference a brother promised 1000 shillings to the Home Mission Fund, if nine other similar donations could be secured. Two of the remaining nine were received before Conference closed, and the Organising Secretary is anxious to hear from other brethren who are willing to help secure the conditional offer made. Who else will donate 1000 shillings to N.S.W. Home Missions this year?

F. J. Purdy, our new missionary, writes:—"I send a short message to you on the eve of our departure for Aoba (pronounced Oba), New Hebrides, and I can think of none better than 'Brethren, pray for us,' so that we and the native Christians may be 'always abounding in the work of the Lord.' We shall send you some news of the Lord's work there each month, God willing, so that you will know how to pray intelligently for the needs at that field."

An offer has been made to H. G. Harward to labor as State Evangelist under the auspices of the Victorian Home Mission Committee. The new policy of the Committee is to develop this kind of work, and for the present to have two such evangelists in the field. T. Bagley being already engaged in this kind of work. The idea kept in view will be to make each church self-supporting, each evangelist to follow up the work of the other until this desirable consummation is reached.

F. C. Spurr, of the Collins-st. Baptist Church, is writing in the *Christian World* his impressions of Australia. Among other things he says:—"The Sunday problem out here is growing acute. All the churches at times have made an attempt to deal with it, but it defies them. I used to think London was bad enough, but Melbourne is much worse, and Sydney is even worse than Melbourne. Sunday biograph shows are the rage. In many cases there is no attempt to give to them the remotest semblance of 'sacredness.' Occasionally the show begins with the singing of some sentimental ditty, such as 'Shall we gather at the river?' and then follows the usual entertainment as given on week-nights—adventures with brigands, murders, comic scenes, and the like. The extent to which these shows are patronised is astonishing. Many of the largest buildings in the city are crowded to the doors every Sunday evening. This element in Victorian life, together with the abnormal exercise of the pleasure spirit, renders all serious work difficult. Life is easy, hours of labor are short, pay is good. The climate entices everybody out of doors, and the result is not the cultivation of a strenuous life. Added to this, speaking generally, home life is very loose. Parental control is very lightly exercised. Boys and girls in their early teens do much as they like. All this means that in the near future there will be some serious social and moral problems to face."

Says the *Christian World*—Near one of the old-world cities in Inland China, where centuries ago the Nestorians worked, a mandarin a few months ago desired to open several schools. He did what so many other officials have done in many parts of the Celestial Empire: he transformed heathen temples into public schools. He found one of the temples well stocked with idols, and told the people of the place to remove all these



gods. He said he would pay them ten cash for each god taken away. Ten cash equals a farthing. The villagers took the gods away, and, breaking them up in the fields, resolved them into their original element—earth to earth. It was indeed the burial of the gods, and I heard of no one putting on mourning. This incident is typical of much that is taking place all over the country. China is indeed ruthlessly breaking with the past. The veil of superstition and ignorance which has lent such a glamour to the worship in the temples has been rent asunder, and the people in their tens of thousands have discovered emptiness and void. In many places there is scarcely any need for missionaries, native or foreign, to expose the hollowness of idolatry. The people have found this out themselves. This change in the belief of multitudes creates a great opportunity which is being eagerly seized by many missionaries. With the breaking away from the old, there has come a great readiness to give the new a fair hearing. Never before has Christianity had such a chance in China.

*This issue contains four extra pages.*

## The Australian Christian.

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### MARRIAGE.

GORDON—CRAIGIE.—On March 2, at the Christian Chapel, Lygon-st., Carlton, by Mr. Gifford Gordon, Coningsby Mathieson, eldest son of Mr. and Mrs. Alexander Gordon, of Queen's Own Town, South Australia, to Jennie, daughter of Mr. and Mrs. W. C. Craigie, of Camberwell. Present address, "Watulunga," Mason-st., Lower Hawthorn. At home, April 14 and 15.

### IN MEMORIAM.

BOAK.—In loving memory of my dear husband, Allan Boak, who departed this life at Murrumbidgee, April 7, 1905.

Far beyond this world of changes,

Far beyond this world of care,

There's a home for missing loved ones

In our Father's mansions fair.

—Inserted by C. Boak, Murrumbidgee, Vic.

BOAK.—In loving memory of my dear father, Allan Boak, who passed away at Murrumbidgee, Victoria, on April 7, 1905.

Like ivy on the withered oak,

When all things else decay,

Our love for him will still keep green,

And never fade away.

—Inserted by his loving daughter, J. Maloney, Kalgoorlie, W.A.

### COMING EVENT.

APRIL 17 & 18.—Berwick Church of Christ Sunday School anniversary. All welcome.

### An Urgent Matter.

Dear Editor,—I appeal through you to all the brethren of the Australian Commonwealth.

Last July our Federal Conference Committee sent a letter to every church in the Commonwealth with the modest suggestion that a sum equivalent to one penny per member per year should be sent to the Federal Evangelistic Fund, to enable us, with the aid of individual contributions, to carry on the work committed to our charge. Only about 20 per cent. of the churches have taken sufficient interest in the Federal evangelistic work to comply with our request, or even had the courtesy to acknowledge our letters. Thinking this was simply an oversight, we reminded them once and again through the paper, but with scarcely any result.

Now, what can be the reason? Do they object to assist because the work done is not sufficiently encouraging? I make bold to say that the single mission we are assisting is one of the most successful in Australasia. The first year of work in the new chapel closed last month with 98 additions and a net increase of 88, giving a present membership of 135, and there may have been several confessions since. The school increased from 52 to 159, and the C.E. from 37 to 83, while £87 was paid off the chapel debt. The Committee will continue to subsidise the work until June 21, when we feel sure the church will become self-supporting. Is the objection that we are doing so little? We are doing all the brethren will allow us to, and our treasury is empty already. The N.S.W. brethren are asking us to assist them in the support of a preacher in the important and rapidly growing town of Cōrowa, on the borders of N.S.W. and Victoria. Here we have a fine chapel with all the equipment necessary, and with a good man there, the dying cause can be resuscitated and a strong church built up. There are other important fields needing help. But what can we do while the churches bind our Treasurer hand and foot with the bonds of their criminal negligence? Loose him, and let him go.

I will not insult the churches by enquiring if they object on the ground that we are asking too much in begging for the pitiable sum of one penny per member per year from their church funds. Surely, after all, it must simply be neglect on their part.

On the eve of sending out another circular letter, I make one more earnest appeal to the missionary sentiment of the brotherhood. There is no work more worthy of help, or presenting more payable results.

We appeal also to individual members to assist the work of the Lord in this way. All contributions should be sent to the Federal Treasurer, T. B. Vereco, Cowra Chambers, Grenfell-st., Adelaide, S.A.

D. A. LEWERS, Sec.

Parker-st., Mile End, S.A., April 4.

### Obituary.

MORLAND.—On March 11, at Renmark, our Sister Mrs. Wm. Morland passed away after several months' illness. Minna Black, as she was

best known amongst us, was baptised into Christ about 13 years ago, and has ever since been a consistent member of the church at Prospect, though for the last five years living at Renmark. We tender our sincere sympathy to the bereaved. May we all so live to meet again our loved ones in Christ who have gone before.

Prospect, S.A.

A. M. LUDBROOK.

HISLOP.—The church here is mourning the loss of Bro. Robert Hislop, who in sad circumstances was called to be with his Lord on Sunday, March 14. Bro. Hislop had been in poor health for some little time, and had gone to New Zealand, his birth-place, in the hope of recruiting his health. After a stay of about two months he seemed much stronger, gaining a stone in weight, and was looking forward hopefully to rejoining his wife and family. His plans were made, but the morning after writing to advise his wife of them, he was wanted for higher service, and after ten minutes' keen pain, his spirit left the earthly tabernacle. Bro. Hislop was 53 years of age, and had spent over 20 years in this district. When some years ago Bro. Way desired to hold meetings at Blakebrook, he offered the use of his premises, and at the first meeting confessed his faith in Christ, being subsequently baptised by Bro. Way. He served on the building committee for the Tabernacle in Conway-st., often coming to the meetings at considerable inconvenience. He sought not high places, but loved to do his Master's will, and lead his family in worship. His earthly remains were laid in the cemetery at Balclutha, N.Z., to await the coming of the Lord. Of him we can say—

"Life's race well run,  
Life's work well done,  
Now comes rest."

Lismore, N.S.W.

FRED. T. SAUNDERS.

### ACKNOWLEDGMENTS.

#### VICTORIAN MISSION FUND.

Conference fee 10/-; Churches at Geelong, Stawell, Northcote, Brunswick, Wedderburn, Surrey Hills, Meredith, Chinese Church, Middle Park, Collingwood, Newmarket, Colac, Dunolly, Gordon, Wamboony, Berwick, Blackburn, St. Kilda, Williamstown, Harcourt. Conference fee, 20/-; South Yarra, Ballarat, South Richmond, Kaniva, North Richmond, Cheltenham, North Melbourne, Brighton. Contributions: Church, Montrose, 24/6; Prahran, 20/-; Newmarket, 22/-; Geelong, £5; Dandenong, 20/-; Collingwood, mite boxes, 21/-; Lygon-st. Dorcas Society, 20/-; Lygon-st., per Sisters, 3/4; Collingwood, 20/-; Castlemaine, 32/-; Maryborough, 17/3; Warrnambool, £15; Berwick, 20/-; Drummond, 20/-; Geelong C.E. Society, 25/-; South Richmond C.E. Society, 25/-; North Richmond C.E. Society, 20/-; Middle Park Dorcas Society, 20/-; Mildura, per Sister J. Lawson, 16/-; per F. Henderson, 24/-; Lygon-st., mite boxes, 17/-; Geelong, mite boxes, 31/7; Campbell Edwards, £24/10/-; E. Bagley, £5; Bro. and Sister Harward, £3/3/-; A Brother, Richmond South, 25/-; South Melbourne C.E. Society, 20/-; G. H. Watts, 10/-; Mrs. Stevenson, W. Portland, 6/-; Mrs. Sparks, Cranbourne, 5/-; Mrs. Lawrence, Lillimur, 20/-; G. Collings, 40/-; E. Saunders, 20/-; T. Clements, 20/-; Miss L. Sinclair, 10/-; A.T.P.H., 22/6; Swanston-st. Dorcas Society, 20/-; "South Australia," 21/-; Two Collections at Conference, £44/6/11. M. McLellan, Sec., W. C. Craigie, Treas., 31 Cromwell-rd., 263 Lit. Collins-st., Hawksburn. Melbourne.



**N.S.W. Sisters' Conference.****A BRIEF HISTORICAL SKETCH.**

By Mrs. T. J. Andrews.

I have been asked to prepare a paper giving a history in brief of the Sisters' Conference from its inception to the present time.

When our esteemed Sister Clapham first came to Sydney early in January, 1895, in conversation with our Sister Potter and some of the sisters, she spoke of the work some of the Melbourne sisters were doing, and thought that there might be an opportunity of the sisters meeting together in Conference, and carry on the work here. Some of the sisters opposed it, thinking the time was not ripe for 10 or 20 years to come; others fell in with the idea, and it was ultimately decided to call a meeting to see what the sisters generally thought of the matter.

Accordingly, on Jan. 19, 1895, a preliminary meeting was held, at which there were between 80 and 90 sisters present in the old chapel in Elizabeth-st., City, which was a splendid beginning.

The sisters, being almost unanimous in starting, proceeded to elect their officers for the first year. They were as follows:—

President, Sister Clapham; Vice-Presidents, Sisters Jones of Paddington, Lee of Marrickville, and Watt of Enmore; Secretary, Sister Teresa Smith; Treasurer, Sister Bardsley; Assistant Treasurer, Sister D. Hunter; Supts., Home Mission, Sister Kerr; Prayer Meetings, Sister Potter; Temperance, Sister Campbell; Obituary, Sister G. Bagley; Dorcas, Sister Davison; Isolated Sisters, Sister Saxby; C.E., Sister Miss Kingsbury.

It is to be noted that among those that were elected as our first officers, there are only three who have passed on to the higher

life, viz., Sisters Bardsley, Jones and Kerr, and the others are still left to carry on the good work, several still remaining in office.

The first Conference was held in the chapel in Elizabeth-st., on April 8, 1895, and was open from 2.30 till 5 o'clock. There were about 100 present. During the year Dorcas classes and united prayer meetings were started. A system of penny per week collection was started for Home Mission work.

The second Conference was held at Enmore, and in the evening there was a tea and public meeting. Three months later the sisters had a great loss to contend with, as Bro. Clapham having accepted an engagement at Brisbane, Sister Clapham was compelled to tender her resignation. A social was tendered to her, at which a presentation of a Bible was made from her fellow-workers.

Unfortunately, after Sister Clapham departed, the meetings began to dwindle down till they got to such a low state that it was feared they would have to be discontinued. At the beginning of the next year, Sister Ewers came along, and with her aid more interest was awakened, and for a period of four years she occupied the position of President, and during that time she always showed a great interest in the sisters' work. She resigned owing to her removal to West Australia. Sister T. Smith also had to resign her position as Secretary owing to ill-health on Dec., 1901. She had fulfilled her work in such a capable manner as to cause great regret on her retirement. Sister G. Bagley, who had been elected as Treasurer in 1898, also resigned her position in 1901, owing to her removal to New Zealand. Sister Jones, of Marrickville, was elected President in 1901, and continued in that position till 1906, when owing to ill-health she had to resign. For four years she had faithfully and regularly filled her position. On her

retirement, Miss Marshman was elected, and up to the present has ably conducted all our meetings. When Miss Smith resigned as Secretary, Mrs. Rossell was elected, and filled that position for two years, till her removal to the country. The present Secretary was then elected, and has filled that position up till the present.

The Dorcas classes in connection with the several churches are still doing good work. The prayer meetings are well attended. They have also started hospital visitation, and this work is still carried out, hospitals being regularly visited and the sick cheered and helped by creature comforts, literature, etc. Of late years the work of supervising and providing social gatherings, tea meetings at H.M. rallies, and dinner and tea for delegates at the General Conference has been entrusted to the sisters.

In conclusion, I may say that the work, interest, and attendance of the sisters seem increasing year by year, and may God in his mercy continue to bless our work, and may each feel that there is a work for them to do.

Go, labor on, spend and be spent,  
Thy joy to do the Father's will;  
It is the way the Master went,  
Should not the servant tread it still?

The Christian lifts others by believing in them. He sees in each the subject of redemption. "According to thy faith be it unto thee" means not only "You can be saved if you believe"; it means also, "You can save others"—save them by believing in them and in God; save them, not according to your foolish desires, but in accordance with God's intention for them, with the original law of their being.—*Dr. Chas. Gore.*

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## My Philip.

By "Beta."

(Continued)

I prayed in words something like these, "Oh God, send Philip to me, Lord; the very same man if you can, Lord; can you do it? Oh, do."

And as I sat by the fire that evening I talked to Mr. Lee about my wish and prayer, and asked him if he thought the Lord would grant me my desire. My friend looked at me, to make sure, I suppose, that I was still in my right mind.

"You know, Mr. Lee, when a man's near the end of his life it makes him anxious. Do you think God will help me, at any rate?"

"Oh, I think so; but I don't think you can expect to see the very man Philip. That would be a miracle, and miracles don't happen now. But there may be a man somewhere who will be a Philip to you. Just as this eunuch had a man who was then living to come and help him, so you may have someone who will be a Philip to you."

That was a good thought, and I prayed that night for the Lord to send me my Philip, and I lay down once more. Another day had ended and still the great question was not settled, and I was still unprepared for that death and judgment which any hour might come to me.

The next day was Saturday, and there was a letter from my sister asking me what the doctor had said, and when I would be coming home, and expressing the hope that I was enjoying myself in Melbourne. Yes, I would have to write and let them know that there was no hope for me, for this world at any rate, and as for going home, well, I must stop here in this city of churches, books, and ministers, and see what they all could do for me. After breakfast I took up the *Age* and eagerly scanned the church advertisements for the next day. Church of England, Presbyterian, Methodist, Baptist, Churches of Christ, it made no difference to me what the name was: I had now got beyond sectarianism. What I wanted was life, life. Like the pilgrim in Bunyan's allegory, my heart began to beat quicker. Had God answered my prayer? Was he really taking any notice of me? "7 p.m., 'Philip and the Eunuch,' seats free, no collection." What did I care whether the seats were free? If I'd owned all Melbourne I would willingly have paid it all away for standing room; and as for the collection, I would give all I had, myself included, that I might have salvation. Yes, if God spared me, I'd be there.

## CHAPTER III.

"Seven p.m." Why should I wait? There was sure to be a service of some sort in the morning. I looked again at the advertisement, and saw what I had not noticed before: "11 a.m., Lord's Supper." Yes, I would go. On the way to that meeting on Sunday morning, I passed the church where stood the announcement that the minister would speak on "The Way to be Saved," and though above all things I wanted to know how to be saved, yet I would not for anything miss the opportunity which God had placed in my way. I must go and hear my Philip.

That meeting was good—the prayers, the reading, the singing, and the eating and drinking of the bread and wine. Oh, how I longed to partake of those emblems! But I dare not,—not at any rate till I had seen and heard my Philip. There was one thing which was impressed on my mind, and that was that Jesus had died—died for my sins, for the sins of us all—and it seemed to me that if Jesus died for me, he loved me, and was not going to leave me to perish. Then after the Supper the gentleman sitting at the table said, "We will now be favored with a word of exhortation from our Bro. John Jones! Then I knew that I was going to see and hear the man whom I believed God had raised up to help me. I don't know why, but it seemed to me that I had never heard such a man. He spoke from the words, "I that speak unto thee am he." He told us God sometimes comes to us in disguise, and that which we think to be but an accident or the voice of a fellow man may really be the voice of Christ. My prayer as I went home that day was, "Oh, may the voice of that man be the voice of God to me to-night."

I did not feel very well in the afternoon, and began to be afraid that I might be too ill by night to go to the meeting. I tried to save my strength up for this final effort, and I prayed as only a dying man can that God would let me go to that meeting and hear what he might have to say to me through this man. I had an early tea, and left about six o'clock to reach the church. I would take no risks about not being able to gain admission. It seemed to me that every one would want to be there. When I arrived at the chapel there was no one about, and the door was closed; but as soon as it opened I got in and went well up to the front. For a time I was the only one in the building, but gradually they began to come in, and presently the preacher came up the aisle. He stopped at my seat and shook hands, asking me if I were a member of the church. On my replying that I was not, he said, "Perhaps you would like to be."

"I would very much," I replied, "if it means being saved."

"It ought to," he replied.

"I want to be saved; and, oh, sir, I hope you will do your best to-night. It may be the last time I'll ever hear a sermon."

"Come up into my room," he said, and led the way to a room at the back of the platform, and there we prayed that God would bless the messenger, and the message, to me.

I shall never forget that meeting. Perhaps I shall not long have the opportunity of doing so; but be that as it may, every moment of it was precious. Every word of the preacher was more than precious to me. I was listening for life. The preacher told how Jesus, God's Son, prophesied about centuries before, had come and offered himself a sacrifice for the sins of all mankind, and whoever took him as his Saviour was saved; that he, the Son of God, was the Way, the Truth, and the Life. Whatever Jesus or his apostles said regarding salvation was correct. Jesus and his apostles (for he had said to them

"Whosoever heareth you, heareth me") were the sole authority on this matter; and Philip, as he preached to the eunuch, made Christ known and his conditions of salvation. It was Jesus he preached, and not Philip. As they went on their way they came to certain water. "See, here is water," said the Ethiopian, "what hinders me to be baptised?" "If you believe that Jesus is the Son of God, you may," came the answer, "for," said Mr. Jones, "you remember that Jesus had said, 'He that believeth and is baptised shall be saved,' and you also know Peter's Spirit-inspired answer to the Pentecostian Jews, 'Repent and be baptised for the remission of sins, and ye shall receive the gift of the Holy Spirit'; and if you," continued Mr. Jones, "believe that Jesus is the Christ, you too can obey Jesus in the ordinance of baptism. There is nothing to hinder you. Is there one here to-night who will take this pattern conversion and go on his way rejoicing?"

"Yes," I cried, "I will." It did not seem to me at the time that I was doing wrong, nor do I yet believe that I erred in crying out in that way. I had a consciousness that there was some confusion and surprise amongst the congregation, but it was nothing to me. My Philip had delivered his message to me. The sermon was for me. What right had any one else to interfere? Oh, how simple was the way of salvation! I could almost have fallen down at the feet of Mr. Jones as Cornelius did to Peter. Tomorrow I could die. The next best man to Mr. Jones was Dr. —, who had told me that I could not long stay here.

"If there are any desirous of being baptised, I invite them to come forward while we sing our closing hymn."

At the first line of that hymn I went forward.

"Do you believe that Jesus is the Son of God?" Mr. Jones asked me, as he held my hand.

"Yes, I do."

After the Benediction, and as the people were going out, Mr. Jones asked me when I wished to be baptised.

"To-night," I answered, "if I can."

"You can at once. Friends," he called out to the departing congregation, "we are going to have a baptism. I would like all who can to remain and witness it."

I think most of them did.

"They went down, both of them, into the water," said the evangelist, as we descended into the baptistery a few minutes later. And then as we stood in the water, he said, "By the authority of Jesus the Son of God, I baptise you into the name of the Father, the Son, and the Holy Spirit," and with those words I sank beneath the water.

I am going on my way, dear readers, and it may be a long way; and like the eunuch you may hear no more about me; but I want the last thing you do hear of me to be that I went on my way "rejoicing."

The End.

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